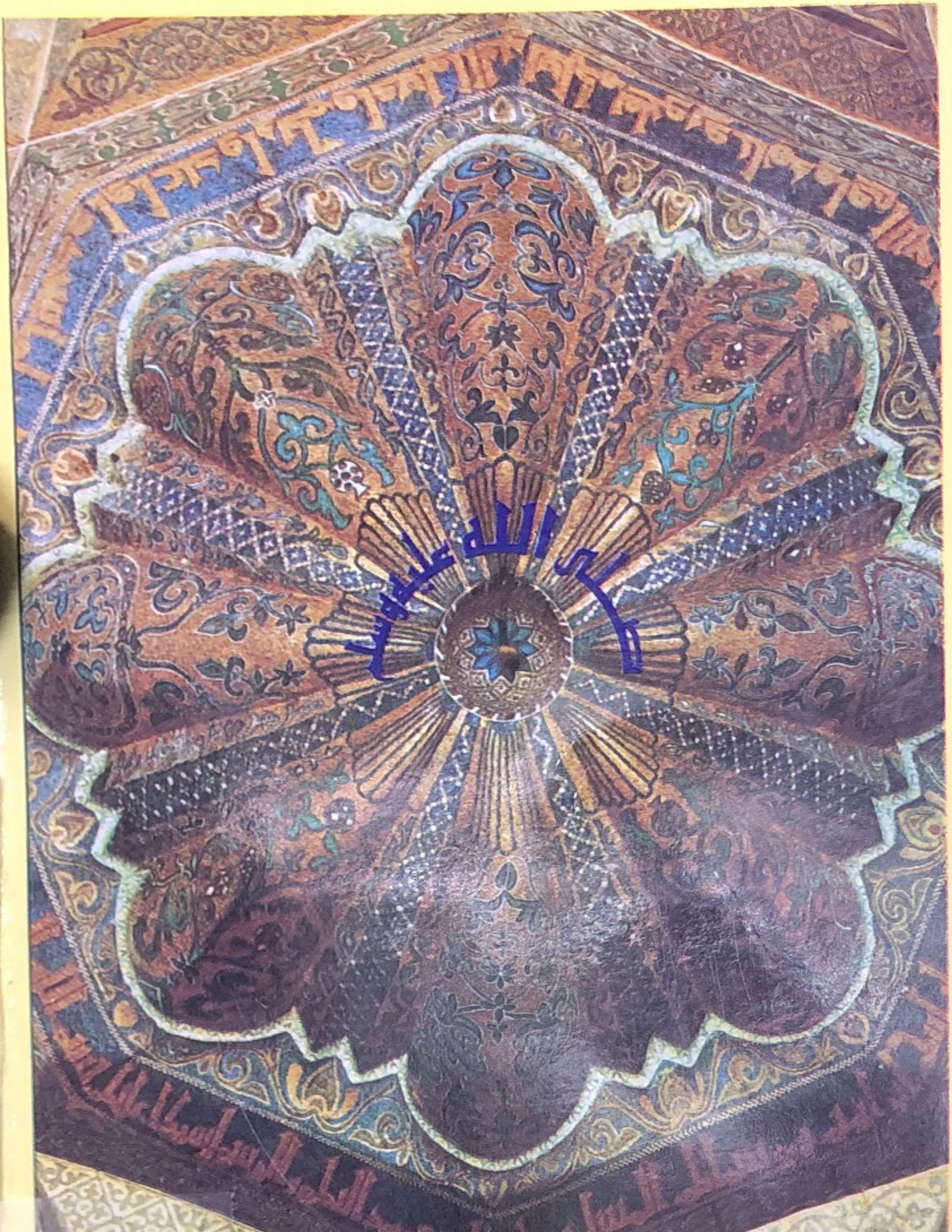
RADIANCE

SAYINGS OF THE PROPHET


صلى الله عليه وسلم

Selected and translated from Arabic by

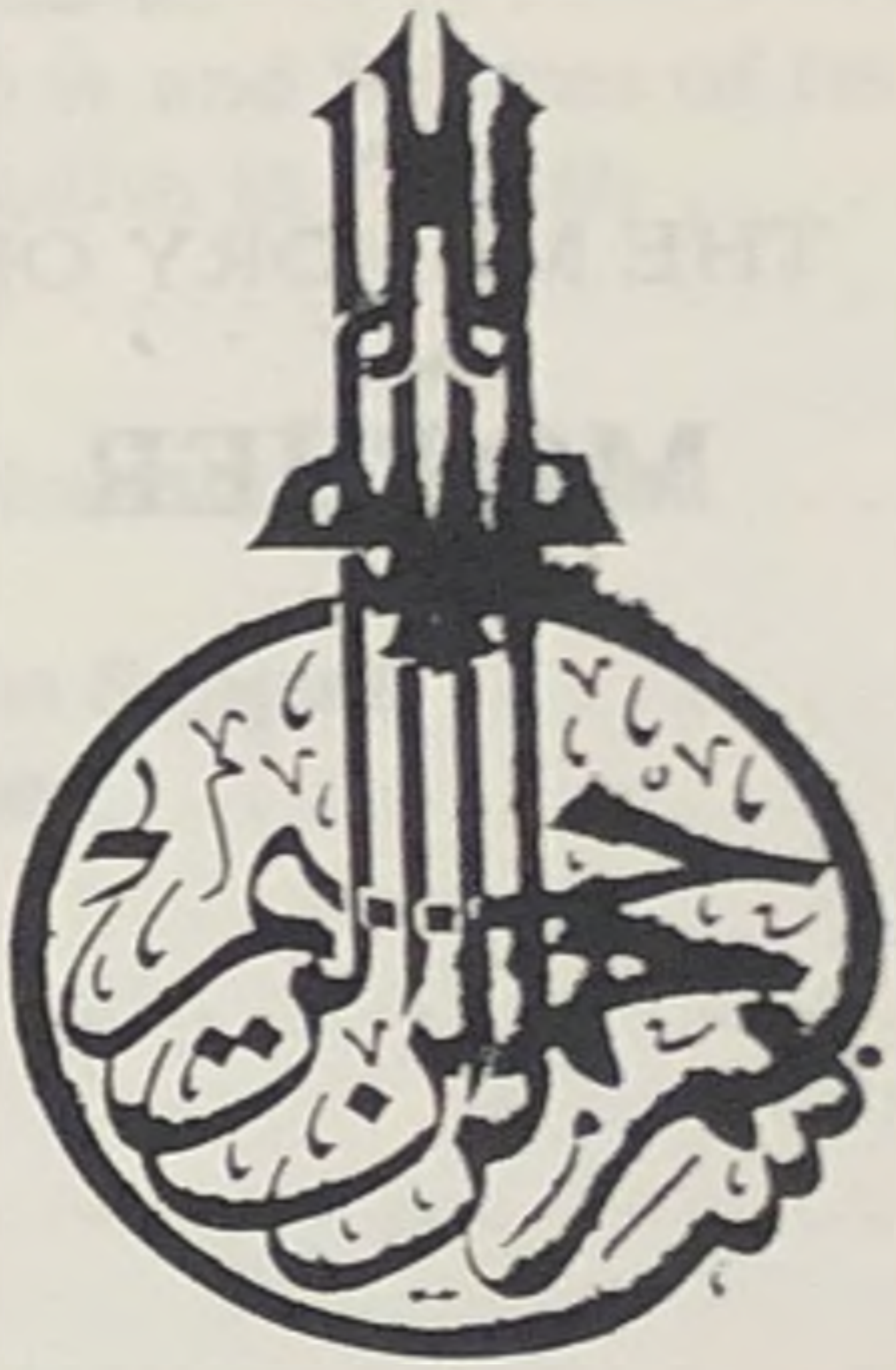
MURTAHIN BILLAH JASIR FAZ

RADIANCE:

SAYINGS OF THE PROPHET

**An Anthology of Selected Traditions from the *Mishkāt al-Masābīh*,
translated into English with Explanatory Notes and
Brief Biographical Sketches**

Selected and translated by
MURTAHIN BILLAH JASIR FAZLIE


بسم الله الرحمن الرحيم

IN
THE MEMORY OF
MY
MOTHER

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PREFACE

Although the work so far done in translating the Hadīth into English is not insignificant, there still remains an enormous need to make this invaluable treasure accessible to the English readers, especially in a form agreeable to our time. The selection in hand is a humble effort towards filling this gap. It presents a collection of Hadīth on a variety of subjects for everyone who wishes to seek the right way and mould his/her life in the light of divine guidance left by Prophet Muhammad (SA) for hunman beings of all time.

The *Ahādīth* presented in this compilation are **the sayings of Prophet Muhammad** (SA), selected from the widely used work on Hadīth known as *Mishkāt al-Masābīh*. The selections are alphabetically arranged by subject headings, so as to make it easy for you to find the Hadīth/Ahādīth you need.

For those who want to refer to the Arabic text, the original source(s) has been mentioned at the end of each Hadīth. Thus when, for example, there is

MK 30, BM & IM

at the end of a Hadīth, it indicates that the Hadīth is bearing no. 30 in MK (*Mishkāt al-Masābīh*, Beirut: 1985) and has been quoted in the *Mishkāt* from BM (*Sahīh al-Bukhārī* and *Sahīh Muslim*) and IM (*Sunan Ibn Mājah*).

Some Arabic words and concepts bearing special meaning in Islam, have been retained in the translated text. The implications of these words have been given in the 'Glossary'. Similarly, explanations of some *Ahādīth*, wherever needed, have been provided in the form of notes. Moreover, the Arabic equivalent of some words or explanation of some portion of the text has been given with the text by inserting brackets in the translation.

PREFACE

The selection of *Ahād īth* is preceded by an 'Introduction', which presents basic knowledge about the science of Hadīth, relevant information on the sources of the *Ahād īth* contained in the *Mishkāt al-Masāb īh*, and a brief survey on the translations of Hadīth in English.

All translations from Arabic, including Qur'ānic verses, are the compilor's own. However, some of the existing translations have been examined for consultation to ensure accuracy of the work. Divinely inspired and expressed words of the greatest teacher of mankind, Prophet Muhammad (SA), any Hadīth is superb in beauty and expression. Translation of the Hadīth, therefore, is not an easy task and is bound to remain much below the level required by the magnificence of the Arabic text. Accuracy rather than literary beauty has, therefore, been the point of emphasis throughout the work.

I wish to express my deep gratitude to Dr. Mofakhkhar Hussain Khan of King Abdul Aziz University, Jeddah, who has thoroughly checked the manuscript and provided valuable suggestions along with the required data. Dr. Sulaiman Ali of the same university, has partly edited the final version of this book. My sincere thanks go to him. I also owe a special debt to Dr. Ahmad Helmi of the Islamic Development Bank, Jeddah, who has generously extended technical support to me in preparing the lay-out. To my wife, Luthfunnessa Khanam, goes a special tribute for her constant help and encouragement. Last but not the least, my daughters, Basmah and Wardah, have provided secretarial assistance. May Allah reward them for their contribution.

Madīnah *al-Munawwarah* Murtahin Billah Jasir Fazlie
27 Ramadan, 1412H
(29 March, 1992G)

ABBREVIATIONS[1]

AD	Abū Dāwūd
AH	Ahmad
AN	Abū Nu‘aim
AS	‘Alaihissalām (May peace be upon him)[2]
BH	al-Baihaqī
B.H	Before Hijra
BK	al-Bukhārī
BM	al-Bukhārī & Muslim
DR	al-Dārimī
DQ	al-Dārqutnī
G	Gregarian Calendar
H	Hijra Calendar
HK	al-Hākim
IM	Ibn Mājah
MK	*Mishkāt al-Masābīh*
ML	Muslim
MT	Mālik
NS	al-Nasā’ī
RA	Radi Allāhu ‘Anhu/‘Anha/‘Anhum (May Allāh be pleased with him/her/them)[3]
RN	Razīn
SA	Salla Allāhu ‘Alaihi Wa Sallam (May Allāh’s peace and blessing be upon him)[4]
SF	al-Shāfi‘ī
SS	*Sharh al-Sunnah*
TM	al-Tirmizī

ABBREVIATIONS

Notes

1. The compilations of *Ahādīth*, except two, are abbreviated according to the names of the author.
2. Prayer by a Muslim for a Prophet when he comes across his name.
3. Prayer by a Muslim for a Companion(s) of Prophet Muhammad (SA) when he comes across his/her/their name(s).
4. Prayer by a Muslim for Prophet Muhammad (SA) when he comes across his name.

INTRODUCTION TO THE STUDY OF HADĪTH

THE HADĪTH AND ITS POSITION IN THE ISLAMIC *SHARĪ‘AH*

The Hadīth

The term 'Hadīth' literally means 'new', 'a piece of information', or 'a statement'. As a concept used in the Islamic *Sharī'ah*, it refers to an account concerning Prophet Muhammad (SA). It includes his sayings, his actions, his approval or disapproval of anything that happened or was done in his presence or within his knowledge, his judgements and rulings, the way he did anything, or conducted various affairs relating to his individual life, his family, the community or the state. *Sunnah*, a related word, which, literally, means 'custom', 'precedent', is regarded as synonymous with Hadīth.[1] However, it is generally used to mean the doings and practices of the Prophet (SA).

The Position of Hadīth in the Islamic *Sharī‘ah*

The *Sunnah* or Hadīth is the second pillar after the Holy Qur'ān upon which the fabric of Islam rests. While the Holy Qur'ān contains divine guidance in a general form, the *Sunnah* or Hadīth provides every detail regarding this guidance. In other words, the Holy Qur'ān presents the basic principles of Islam and the *Sunnah* provides the explanation and demonstration of these principles. The *Sunnah*, therefore, is the key to understanding the message of the Holy Qur'ān and demonstrates the way in which this message can/should be translated into practice.

In reality, the entire life of the Prophet (SA) was the illustration and explanation of the message of the Holy Qur'ān. About *Salāt* (Prayer) and *Zakāt*, for example, the Holy Qur'ān says: "*Establish Salāt and pay Zakāt*" (2:43). It is the *Sunnah* that explained these showing all the details. The same applies to many other things. When asked, "How was the character of the Prophet?" 'Ā'isha (RA)[2] replied: "His character was the Qur'ān." The Holy Qur'ān declares: "*He who obeyed the Messenger has obeyed Allāh*" (4: 80). "*Certainly you have had in the Messenger of Allāh an Excellent Example*" (33: 21). The *Sunnah* supplements the Holy Qur'ān.

Example is better than precept. An idea, however great, has no value unless translated into practice. Implementation of an idea by its propounder shows not only the manner in which it is put into practice, but also proves that it is practicable and that he himself really believes in it. "It is indeed a boundless favour of Allāh to humanity that, along with His message, He also sent to us his Messengers to elaborate and elucidate it, and then transmute it into practical reality under His guidance."[3] The Holy Qur'ān declares: "*Allāh has revealed to you the Book and the Hikmat and taught you what you did not know [before], and Allāh's grace towards you is very great*" (4: 113). The word '*hikmat*' in this verse, which literally means wisdom, according to Imām Shāfi'ī, stands for *Sunnah*.[4]

There is *Ijmā'* (consensus) of the Islamic *Ummah* as to the *Sunnah* being a source of the Islamic *Sharī'ah*, second only to the Holy Qur'ān, which declares: "*He [the Prophet] does not speak out of [his own] desire*" (53: 3). The main difference between the Holy Qur'ān and the *Sunnah* is that the former is *Wahy Matlū’* (Revelation in Allāh’s words) and the latter *Wahy Marwī’* (Revelation narrated in the words of the Prophet [SA]). Despite this difference, the *Sunnah* was given equal importance by the Prophet (SA) along with the Holy Qur’ān, when he said: "I am leaving with you two things. If you hold fast to these, you will never go astray: The Book of Allāh and my *Sunnah*."[5] In fact, the Holy Qur’ān and the *Sunnah* are so closely linked to each other that one cannot conceive of their independent existence.

There are many verses in the Holy Qur’ān which emphasize the importance of the *Sunnah*. Here are some:

- *Say: "If you love Allāh follow me"* (3: 31).
- *Say: "I follow only that which is revealed to me from my Lord"* (7: 203).
- *We have revealed to you the Dhikr [Reminder] that you may make clear to men that which has been revealed to them* (16: 44).
- *What the Messenger gives you accept, and what he forbids you avoid* (59: 7).

All these verses clearly enjoin upon the Muslims to accept the guidance of the Prophet (SA) in every sphere of life, since his guidance is inspired by Allāh and as such is as binding as the guidance given in the Holy Qur’ān.

It is for these reasons that the *Sahāba* (Companions) of the Prophet (SA) were very meticulous about the *Sunnah*. They keenly watched every gesture of the Prophet (SA), preserved not only the words he uttered but also every piece of information relating to his life, before and after his being commissioned as a Prophet.

PRESERVATION OF THE HADĪTH

The Hadīth in the Early Period

From the very beginning, the importance of *Sunnah* or Hadīth was recognized by the Companions of the Prophet (SA). In their bid to follow him in every sphere of their lives, they were very keenly watchful for his sayings, deeds and actions. They, mostly Arabs, had a wonderful memory and could immediately retain whatever they saw in the Prophet's life or whatever they heard from him. The Hadīth, initially, was preserved this way, recorded in the memory of the *Sahāba* (RA).

There is no wonder that the Companions of the Prophet (SA) could retain in their memories all that came down later as the *ahādīth* recorded in numerous volumes of books. There are several reasons which made this possible. First, the Arabs,usually, used to possess a wonderful power of memory so much so that they used to take pride in remaining illiterate. Writing was sparingly used by them and Pre-Islamic poetry which had attained a very high level of excellence, was preserved only by oral tradition. In a poetic duel, which used to take place occasionally, a poet recited hundreds of poems from his memory. Poet Abū Tammām, for example, remembered 27,000 Pre-Islamic *qasīda* with 1,000 *qasīda* on every letter.[6] Another man Hammād boasted before Caliph Walīd Ibn Yazīd[7] that he could recite for each letter of the alphabet hundred long poems rhyming in that letter, without taking into account other short pieces. He was tested, and in one sitting he recited 2,900 *qasīda* of various poets.[8]

Secondly, the *Sahāba* (RA) did whatever was possible for collecting, retaining in their memory, and preserving every word that the Prophet (SA) uttered. Anas (RA)[9] says: "So long we remained in the company of Allāh's Apostle (SA), we listened attentively to what he uttered and as we departed, we repeated them till these were retained in our memories."[10] It is due to this keen interest showed by them in the Hadīth that the *Sahāba* are reported to have undertaken long journeys for collecting even a single Hadīth. Abū Ayyūb Ansārī (RA)[11] travelled from Madīnah *al-Munawwarah* to Egypt to collect one Hadīth. Similarly, Jābir Ibn 'Abdullāh (RA) undertook one month's journey to collect only one Hadīth from 'Abdullāh Ibn Qais (RA).[12] It was the outcome of these efforts that we could have a complete picture available to us, in its minute detail, of the life of the Prophet (SA).

Finally, the *Sahāba* were called upon by the Prophet (SA) to take his message to other people. He said: "May Allāh be pleased with a servant who heard a thing from us and then conveyed it just as he had heard it." In the Farewell Pilgrimage[13] he exhorted: "He who is present here shall carry this message to one who is absent." These and other directions issued by the Prophet (SA) to his *Sahāba* (RA) made them feel that it was their obligatory duty to carry the prophetic message to other people. While preserving the *ahādīth*, they were also mindful of the warning of the Prophet (SA): "Let him who lies about me deliberately come to his abode in the Fire."

The Prophet (SA), on his part, spared no effort to make every possible arrangement in order to ensure that his message was available to the people in full detail. Apart from what he declared or did in public, his doings in his private life had also to be known to the people. It is for this reason that he took several wives from different tribes, and mostly elderly widows with mature judgement, not only with the purpose of forming friendly ties with those tribes but also for the purpose of having them closely observe his deeds at home and pass them on faithfully to the public at large. Numerous *ahādīth*, especially those related exclusively to domestic life, which could be conveyed only through them, were narrated by his wives. Among them was ‘Ā’isha (RA), who lived 48 years after his death. Furthermore, there were other members of his family, such as his daughter Fātimah (RA)[14], his son-in-law ‘Alī (RA)[15], his servant Anas (RA), who were all instrumental in reporting what they had observed in his private life.

In addition, there was a group of *Sahāba*, known as *Ashāb al-Suffah*,[16] who fully dedicated their lives for the sake of Islam. They resided in a corner of the Prophet’s Mosque in Madīnah *al-Munawwarah* in order to be constantly in the company of the Prophet (SA). Among them was the famous narrator of Hadīth, Abū Hurairah (RA).[17]

The writing of Hadīth. At the early period of Islam, writing of the *ahādīth* was restricted; the reason was to eliminate any possibility of the Holy Qur’ān being mixed with Hadīth. Abū Sa’īd al-Khudrī (RA)[18] says: "We were sitting and writing what we were hearing from the Messenger of Allāh (SA), then he turned his attention to us and said: ‘What is this that you are writing?’ We said: ‘We are writing what we are hearing from you.’ He said: ‘Are you writing another book along with the Book of Allāh? Keep the Book of Allāh separate and make its text pure so that there may not be confusion on it.’"[19]

Imām al-Khattābī writes: He (the Holy Prophet [SA]) prohibited writing the words of the Qur’ān and those of the *ahādīth* together lest there should be any inter-mingling in them and the reader may be confused. The writing of the Hadīth (itself) was in no way prohibited.[20] Once ‘Abdullāh Ibn ‘Umar (RA)[21] came to the Prophet (SA) and asked: "O Messenger of Allāh, verily I wish to narrate some of your Hadīth; so I intend to write them with my hand along with my heart. What do you direct me about it?" The Prophet (SA) said: "If they are my Hadīth, have them written along with your heart."[22]

The Compilation of Hadīth

During the Prophet's time, some *Sahāba* put down *ahādīth* in what came to be known as the *sahīfah*, thus laying the foundation of the towering edifice of Hadīth literature. The *sahīfah*s included the *Sahīfah Sādiqah* compiled by 'Abdullāh Ibn 'Amr Ibn al-'Ās (RA),[23] the *sahīfah* of 'Alī (RA), and the *sahīfah* of Hammām Ibn Munabbih. It is reported by the *Sahīh al-Bukhārī* from Abū Hurairah (RA), who says: No one was more than me in respect of Hadīth except 'Abdullāh Ibn 'Amr Ibn al-'Ās; for, he used to write but I could not.[24] There are also many instances that the Prophet (SA) had himself dictated laws with regard to *Salāt* (Prayer), *Sawm* (Fast), *Zakāt*, etc.

Unlike the Holy Qur'ān, the Hadīth was not compiled officially during the period of the Prophet (SA). This, as indicated earlier, was for the purpose of eliminating any possibility of the Holy Qur'ān being mixed with the Hadīth. Secondly, the Prophet (SA), after being commissioned as a Prophet, lived among the *Sahāba* for 23 years. It would have been a gigantic task to make a regular arrangement for recording all his sayings, doings, transactions, etc., in a written form, especially during a period when (i) the people who could write were very few, (ii) the materials used for writing were wooden tablets, parchment, leather, camel's scapula, and stones, and above all, (iii) there was a need for concentrating all the available resources for preservation of the Holy Qur'ān in a perfect form for all the future generations to come. The Caliphs, after the Prophet (SA), followed suit; nevertheless, the *Sahāba*, in general, preserved the *ahādīth* by retaining them in their memory, and conveying them verbally to the *Tabi'īn* (Successors). Of course, as indicated earlier, some of them preserved some of the *ahādīth* they had collected in written form.

The situation concerning preservation of the *ahādīth* remained the same until the end of the era of *Sahāba*. By that time the arrangement made for the preservation of the Holy Qur'ān was already complete and perfect. Now the time was ripe for the compilation of the *ahādīth* on a substantial scale. Moreover, there was apprehension that this vital source of the Islamic *Sharī'ah* might be lost with the demise of the stalwart ‘Ulamā from among the *Tabi'īn*. Again, the emergence of some unscrupulous elements in the rapidly expanding domain of Islam fabricating *ahādīth* to serve their own interests, made it imperative to put the body of *ahādīth* in a sound, undistorted, and correct form.

The Development of Hadīth Literature

The first among the *Tabi'īn* who thought seriously about collection and compilation of the Hadīth was Caliph ‘Umar Ibn ‘Abdulazīz.[25] Taking a judicious step in this direction, he wrote to the governors/administrators in various cities and also to the eminent scholars all over the domain of Islam[26] for compilation of the *ahādīth*. In no time, the ‘Ulamā, who already were aware of the need for undertaking this noble task, rose to the occasion. The most outstanding among them was Imām al-Zuhrī.[27] Among others were Imām Mālik in Madīnah *al-Munawwarah*, Imām al-Awza'ī[28] in Syria, Imām Sufyān al-Thawrī[29] in Kūfa, Iraq, and Imām ‘Abdullāh Ibn al-Mubārak[30] in Khurasān.

The works of Imām Zuhrī and other *Muhaddithīn* accomplished in the second Islamic century were in the form of collection of *ahādīth* of the Prophet (SA) mixed with sayings of the *Sahāba* and *fatwas* (legal verdicts) of the *Tabi‘īn* in the same book.[31] Moreover, the *ahādīth* were not properly arranged under various chapters categorized on the basis of subjects. So there was need for compilation of the *ahādīth* in a comprehensive way. This job was accomplished by Imām Bukhārī and Imām Muslim in a superb manner. They selected the *ahādīth*, for what came to be the most celebrated compilations of Hadīth, after doing arduous scrutiny work which involved not only verification of the *matn* (text) but also investigation regarding the *ruwāt* (narrators), their moral character, piety, truthfulness and power of memory. Thus the *Sahīh al-Bukhārī* and *Sahīh Muslim*, known as the *Sahīhain*, were compiled. These two compilations rank next to the Holy Qur'ān, and command universal respect for containing only the *sahīh* (authentic) *ahādīth*. Later, Abū Dawūd, Tirmīdhī, Nasā'ī, and Ibn Mājah compiled their works which are known as *Sunan*. The *Sahīhain* and the *Sunan*s together are called *al-Sihāh al-Sittah*, the Six Canonical Collections of Hadīth. Another significant work of this period is the *Musnad al-Imām Ahmad*.

The authentic *ahādīth* of the Prophet (SA) as we find them readily available in various Compilations, came down to us after undergoing several stages of scrutiny over time. The authenticity of these *ahādīth* has been fully established by the scholars of Hadīth as regards the purity of the *matn* (text) and the soundness of the *sanad* (chain of transmission). The earlier scholars standardized all of them and performed their work with utmost precision, objectivity and skill. We can now safely depend upon them for guidance in all important matters of life.[32]

THE *MISHKĀT AL-MASĀBĪH*

AND SOURCES OF ITS *AHĀDĪTH*

The *Mishkāt al-Masābīh*

The *Mishkāt al-Masābīh*, the compilation from which the *ahādīth* of this selection have been chosen, is not an original work of Sheikh Walī al-Dīn Muhammad Ibn ‘Abdullāh al-Tabrīzī. It is an improved version of the work of Abū Muhammad al-Husain al-Baghawī, known as the *Masābīh al-Sunnah*, in which he compiled 4434 *ahādīth* selected from various compilations of the Hadīth.[33] He arranged his selections on the basis of their authenticity. He did not mention the *sanad*, but only the name of the *Sahābī* through whom each Hadīth was traced. The *ahādīth* relating to a particular topic were grouped together and the topic was arranged into two sections, one with *sahīh ahādīth* selected from the *Sahīh al-Bukhārī* and *Sahīh Muslim* and the other with *hasan* (good) *ahādīth* selected from other sources.

The *Masābīh al-Sunnah* was undoubtedly a very important contribution to the Hadīth literature, but it was in need of some improvement in order to be a more useful guide for the common people. This immense task was undertaken by Walī al-Dīn al-Tabrīzī in the eighth century Hijra; and he did it very ably . In his *Mishkāt al-Masābīh*, he added 1511 *ahādīth* to the *Masābīh al-Sunnah*, thus raising the total of Hadīth from 4434 to 5945. He also added at the end of each Hadīth the name of the source(s) from which it was selected. Further, he added a third section to the chapters in which he recorded additional *ahādīth* from the *Sahīh al-Bukhārī*, the *Sāhīh Muslim* and/or from other sources.

The *Mishkāt al-Masābīh* has been widely accepted as a very useful work in Hadīth. Several commentaries have been written to explain it. Some of these are as follows:

- *al-Kāshif 'an Haqā'iq al-Sunnah* by al-Hasan Ibn Muhammad al-Tībī (743H).
- *Minhāj al-Abharī* (895H).
- *al-Mirqāt fī Sharh al-Mishkāt* by al-Mulla 'Alī al-Qārī (1014H).
- *Mir'at al-Mafātīh* by 'Abdulhaq 'Ubaidullāh Ibn al-'Allāma Muhammad 'Abdussalām al-Mubārakpūri.
- *al-Ta'līq al-Sabīh 'ala Mishkāt al-Masābīh* by Muhammad Idrīs Kandehlawī.
- *al-Lam'āt* by Sheikh 'Abdulhaq Dehlawī.
- *Mazāhir-e-Haq* (*Urdu*) by Qutub al-Dīn Shahjahanpuri.
- *Mishkāt Sharifer Anubad O Bakhya* (*Bengali*) by Nūr Muhammad 'Azmī.

The Sources of *Ahādīth* of the *Mishkāt al-Masābīh*

As indicated earlier, the *ahādīth* of *Mishkāt al-Masābīh* were selected from different compilations of the Hadīth. A brief account of these compilations are given below.

Sahīh al-Bukhārī. It is universally recognized as the most authentic compilation of the Hadīth. Out of a collection of 600,000 *ahādīth* examined by Imām Bukhārī, only 7397 *ahādīth*[34] were included in this monumantal work. Imām Bukhārī is said to have spent sixteen years in its compilation. The extent of care he took in selecting its *ahādīth* may be understood from the fact that before including any Hadīth in his *Sahīh*, he used to take a bath, perform two *rak'ās* of voluntary *Salāt* and pray to Allāh, seeking His guidance concerning its inclusion.[35] He included in his *Sahīh* only those Ahādīth about which he was fully satisfied that they were authentic. Eighty-two commentaries have been written on the *Sahīh al-Bukhārī*. Of these, the *Fath al-Bārī* of Imām Ibn Hajar al-'Asqalānī is very famous.

Abū 'Abdullāh Muhammad Ibn Ismā'īl al-Bukhārī was born in Bukhārā in modern Uzbekistan in 194H/810G and died in 256H/870G.

Sahīh Muslim. As an authentic collection of the Hadīth, it is considered next only to the *Sahīh al- Bukhārī*. After examining a collection of 300,000 *ahādīth*, Imām Muslim chose for his *Sahīh* only 4000 *ahādīth*,[36] about whose genuineness his contemporary *Muhaddithīn* were unanimous. In compiling his *Sahīh*, he was greatly influenced by Imām Bukhārī who was not only his contemporary but also his teacher.[37] Several commentaries of the *Sahīh Muslim* have been written. Of these, the commentary written by Imām al-Nawawī is very popular and widely used.

Muslim Ibn al-Hajjāj Ibn Muslim al-Nishāpūrī was born at Nishāpūr in modern Tadjikistan in 204H/820G and died in 261H/875G.

Jāmi' al-Tirmidhī. This compilation contains *ahādīth* on a wide variety of subjects and for this reason it is called *al-Jāmi'*. Imām Tirmidhī arranged his work, putting first the heading of each chapter, and including one or two Hadīth at most from which the heading can be extracted. He then gives the opinion about the quality of each Hadīth using a terminology not used by earlier scholars. Many commentaries of the *Jāmi'* have been written. Of these, the best one is the *Tuhfat al-Ahwadhī* written by 'Abdurrahmān al-Mubārakpūrī.

Abū 'Īsā Muhammad al-Tirmidhī was born at the town of Tirmidh in Uzbekistan in 206H/821G and died in 279H/892G.

Sunan Abū Dāwūd. It is the first book of its kind in Hadīth literature and has been regarded as the best *Sunan* work.[38] Abū Dāwūd divided his work in chapters according to their relevant subjects in the *Fiqh* (Islamic jurisprudence). In every chapter, he collected the most reliable *ahādīth* known to him on the subject. The compilation contains 4,800 *ahādīth* selected from a total of 500,000 *ahādīth*.[39] Many commentaries have been written on the *Sunan*. Of these, the most famous are those written by Shams al-Haq 'Azīmabādī and Khalīl Ahmad Ansāri.

Abū Dāwūd Sulaimān Ibn al-Ash'ath al-Sijistānī was born at the town of Sijistān in Khurāsān (in Afghanistan/Iran) in 202H/817G and died in Basrah in 275H/888G.

Sunan al-Nasā'ī. It is one of the famous compilations of the Hādīth. However, along with the *sahīh ahādīth*, it also contains some of the *da'īf* (weak) ones. Imām Nasā'ī later compiled a smaller work called *al-Mujtanā*, which contained only reliable *ahādīth*.

Abū 'Abdurrahmān Ibn Shu'aib al-Nasā'ī was born in 214H or 215H/830G at the town of Nasā' in Khurāsān and died in Ramla[40] in Palestine in 303H/915G.

Sunan Ibn Mājah. It contains 4,000 *ahādīth* in 1,500 chapters. All of its *ahādīth*, with the exception of a few, are authentic. Many commentaries have been written on it. Imām Suyūtī's *Misbāh al-Zujājah 'alā Sunan Ibn Mājah* is one of them.[41]

Abū Abdullāh Muhammad Ibn Yazīd Ibn Mājah al-Qazwīni was born in 209H/824G at Qazwin in Iran and died in 273H/887G.

Muwattā al-Imām Mālik. It is one of the early collections of Hadīth. It contains 1,700 *ahādīth* concerning mainly *ibādat - Salāt, Sawm, Zakāt*, etc. Almost all the *ahādīth* of the *Muwattā* are included in the *Sahīhain*. In the opinion of Imām Shfi'ī, the *Muwattā* is the most authentic book after the Holy Qur'ān.[42]

Imām Mālik Ibn Anas was born in Madīnah *al-Munawwarah* in 93H/712G and died there in 179H/795G.

Musnad al-Imām Ahmad. It is the most important and exhaustive of all the *Musnad* works. It, occupying a lofty position in the Hadīth literature, served as an important source for various writers on different subjects in Arabic literature. It contains the largest number of Hadīth. Imām Ahmad selected 30,000 out of a collection of 750,000 *ahādīth*.[43] He wanted to put his notes in the form of a *Musnad* but death did not allow him to comlete his work. His able son, 'Abdullāh did the job through properly arranging the vast materials and editing the notes left by him.

Imām Ahmad Ibn Hanbal was born in Baghdad in 164H/780G and died there in 241H/855G.

The Works of Imām Shāfi'ī. Among his works are *al- Risālah*, *al-Umm*, *Musnad al-Shāfi'ī* and *Sunan al-Shāfi'ī*. The latter two are believed to be compiled by his students.[44]

Abū 'Abdullāh Muhammad Ibn Idrīs al-Shāfi'ī was born in 150H/767G in Ghazzah in Palestine and died in 205H/820G in Egypt.

Sunan al-Dārimī. It is considered to be one of the reliable collections of the Hadīth. It contains 3,550 *ahādīth* arranged in 1,408 chapters according to their contents.[45]

Abū Muhammad 'Abdullāh Ibn 'Abdurrahmān al-Dārimī was born in 181H/797G and died in 255H/868G.

Sunan al-Dārqutnī. It was used by Imām Baghawī as one of the chief sources for his *Masābīh al- Sunnah*. Dārqutnī collected in his

Sunan such *ahādīth* as he considered to be fairly reliable. However, the number of *da'īf ahādīth* which crept in his *Sunan* is fairly large.[46]

Abulhasan 'Alī Ibn 'Amr, generally known as al-Dārqutnī (because of his residence in a district in Baghdad, called Dār Qutn) was born in Baghdad in 306H/918G and died in 385H/995G.

Hilyat al-Awliyā' wa Tabaqāt al- Asfiyā'. One of the sources of *ahādīth* of the *Mishkāt*, it is the most important work of Abū Nu'aym, a prolific writer. It is regarded as the best work on the biographies of the *Awliyā'* and *Asfiyā'*, very pious Muslim saints. It contains biographies of 800 *Awliyā'* and *Asfiyā'*. The book, in a recent edition, has been published in ten volumes by al- Kitāb al-'Arabī, Beirut.

Abū Nu'aym Ahmad Ibn 'Abdullāh al-Isfahānī was born in 336H/948G and died in 430H/1038G.

The Works of Razīn. Among the known works of Razīn are *Tajrīd al- Sihāh* and *Akhbār Makkah*.[47]

Abulhasan Razīn Ibn Mu'āwiah al-Andalusī, a famous *Muhaddith*, died in Makkah *al-Mukarramah* in 535H after spending a long period of his life there.

The Works of al-Hākim. Among his works are *al-Mustadrak*, *al-Mudkhal*, *al-Tārīkh*, *'Ulūm al-Hadīth*, *al-Iklīl*, and *Manāqib al-Shāfi'ī*.[48]

Abū 'Abdullāh Muhammad Ibn Nu'aim al-Nishāpuri, known as al-Hākim, was born in 321H/933G and died in 405H/1014G.

The Works of al-Baihaqī. Among the numerous books of al-Baihaqī, the most important ones are *Shu'ab al-Īmān*, *Dalā'il al-*

Nubuwwah, *al-Sunan al-Kabīr*, *al-Sunan al-Saghīr*, and *al-Sunan wa al-Āthār.*[49]

Abū Bakr Ahmad Ibn al-Husain, known as al-Baihaqī (on account of his residence in Baihaq, a group of villages near Nishapur)[50] was born in 384H/994G and died in Nishapur in 458H/1065G.

Sharh al-Sunnah. It is another outstanding work of Imām Baghawī, compiler of the *Masābīh al-Sunnah*. It was arranged according to the subjects, the *ahādīth* relating to a subject being put together. The opinions of the *Sahāba*, the *Tābi'īn*, and the verdicts of the later *Mujtahidīn Imāms* concerning major questions with their *dalā'il* (evidences) also have been mentioned.[51] In this respect, it is a unique work.

Muhi al-Sunnah Abū Muhammad al-Husain Ibn Mas'ūd al- Farah al-Baghawī was born at Baghshur, a village in Khurasan in 436H and died in 516H/1122G.

TRANSLATIONS OF THE HADĪTH IN ENGLISH

Translation of the Hadīth in English is an area where there still remains a big vacuum for the Muslim scholars to fill. However, the efforts so far made in this area is encouraging. Of the *Sihāh Sittah*, the six most famous compilations of Hadīth, three, and also the *Muwattā al-Imām Mālik* have been translated into English. A brief account of the translations of Hadīth in English is given in this section.

Translation of the Arabic Compilations

***Sahīh al-Bukhārī*.** Translation of the *Sahīh al-Bukhārī*, was, for the first time, undertaken by Muhammad Asad (1900-1992), an Austrian Muslim. The translation together with the Arabic text began appearing in sections in Lahore in 1938, but was discontinued before being completed.[52] The second edition of this incomplete work entitled, *Sahīh al-Bukhārī: The Early Years of Islam, Being the Historical Chapters of the Kitāb al-Jāmi' as-Sahīh*, was published by Dar al-Andalus, Gibraltar, in 1981. It is an English translation alongside the Arabic text.

M. Aftabuddin Ahmad, a Lahori Ahmadiyya, however, made a full-length English translation of the *Sahīh al-Bukhārī* in three parts (Lahore: Ahmadiyya, 1956-73). It includes the Arabic text. The translation, however, should be used carefully since the translator is a non-Muslim.

A reliable and complete translation of the *Sahīh al-Bukhārī* has been done by Dr. Muhammad Muhsin Khan of the Islamic University, Madīnah *al-Munawwarah*. The translation with the Arabic text was first published in 1974 in Turkey by Crescent Publishing House, Ankara and also in Pakistan in 1976. Revised by a team of eminent *ulamā*, the second edition was published in 9 volumes in Turkey in 1978 again by the same publisher. It was also published by Kazi Publishers (Chicago: 1976). A recent publication of the translation was published by Dār al-Arabiyyah, Beirut, in 1985. The translation is mostly literal but seems to have been done with utmost care in order to convey the meaning of the *ahādīth* accurately. It contains explanatory footnotes.

Sahīh Muslim. The *Sahīh Muslim* has been translated in English by Abdul Hamid Siddiqi. It does not contain the Arabic text but explanatory notes and brief biographical sketches of the major *ruwāt* have been given. The book was first published in four volumes in Lahore, Pakistan (Sh. Muhammad Ashraf, 1972-76) and reprinted in India several times. The most recent (seventh) Indian edition was reprinted in 1987 by the Kitab Bhaban, New Delhi, India. The translation is mostly literal and was done with due care to correctly convey the meaning of the *ahādīth*. An undated edition of this work in 4 volumes has also been published by Dār al-Arabia, Beirut.

Sunan Abū Dāwūd. The *Sunan* has been translated by Prof. Ahmad Hasan of the Islamic Research Institute, International Islamic University, Islamabad, Pakistan. The work, published in three volumes, does not contain the Arabic text. However, there are explanatory notes and brief biographical sketches of the major *ruwāt* in the footnotes. As indicated by the translator, the translation is mostly literal. The first edition was published in 1980 and reprinted in 1984 and 1988 in Lahore by Sh. Muhammad Ashraf.

Muwattā al-Imām Mālik. The *Muwattā* was translated by Prof. Muhammad Rahimuddin and published first in 1980 and reprinted in

1985 in Lahore, Pakistan, by Sh. Muhammad Ashraf. The translator seems to have taken due care in rendering it into English. After preparing the manuscript, he started revising it, but before he could finish the job, he passed away. The revision work was completed by another scholar, M. Ashraf Darr who added occasional footnotes to it. The translation is mostly literal and does not contain the Arabic text.

The *Muwattā* was also translated later jointly by two English Muslims, 'Aisha 'Abdarahman al-Tarjumana and Ya'qub Johnson, and checked and corrected by an Arabic scholar. The translation is literal and does not contain the Arabic text. The book was published by Diwan Press, England in 1982.

Mishkāt al-Masābīh. The *Mishkāt al-Masābīh* has been translated by at least four persons. First, it was translated by A.N. Matthews (Calcutta: 1809-10).[53] The work which suffered from a lot of imperfections, is out of print. James Robson is another translator to render it into English. His translation, first published in 1963-66 in four volumes, has been reprinted several times. The most recent edition was published in two volumes in 1991 by Sh. Muhammad Ashraf, Lahore, Pakistan. The Arabic text is not given with the translation but there are explanatory notes at various places. There are some serious errors here and there and as such it requires thorough revision by a competent expert.

Maulana Fazlul Karim, still another translator of the *Mishkāt al-Masābīh*, completed his work in 1938. It was first published in Calcutta, India, in 1938-39 by the translator himself and then was reprinted several times by some publishers like the Book House in Lahore and the New Delhi Islamic Book Service in New Delhi. The work entitled, *Al-Hadīs*, is not a translation of the *Mishkāt* in to-to. In addition to the *ahādīth* of the *Mishkāt al-Masābīh*, it contains some other *ahādīth* selected by the translator from other sources. Similarly, it does not conform to the arrangements made in the

Mishkāt al-Masābīh in respect of chapters and sections; the translator has arranged these according to his own plan. The translation contains an elaborate and useful introduction. It contains vowel-pointed Arabic text as well as a commentary on the *ahādīth*. There is no doubt that the work is an important addition to the treasure of the Hadīth in English, but it suffers from some serious errors here and there. A thorough revision by a competent expert is therefore needed.

Perhaps the best of all the English translations of *Mishkāt al-Masābīh* is the one of Prof. Abdul Hamid Siddiqi. The first volume of the work, containing *Kitāb al-Īmān* and *Kitāb al-Tahārat* was published in 1976 by the Islamic Publications Limited, Lahore, Pakistan. The second volume, containing *Kitāb as-Salāt*, was published again by the same publisher in 1979, about a year after the death of the translator. The two volumes were reprinted by Kitab Bhaban, New Delhi, India in 1981, 1987 and 1990. While doing his work, the translator took utmost care to make it free from any error. Unfortunately, the work remained incomplete due to the death of the translator.

al-Lu'lu' wa al-Marjān. *al-Lu'lu' wa al-Marjān* is a collection of those *ahādīth* which are common in the *Sahīh al-Bukhārī* and *Sahīh Muslim*. Compiled by Fu'ad Abdulbaqī, the collection was translated by Dr. Muhammad Muhsin Khan of the Islamic University, Madīnah *al-Munawwarah* and published by Kazi Publications, Lahore in 1990.

Riyād al-Sālihīn. *Riyād al-Sālihīn* is a concise collection of *ahādīth* selected by Imām al-Nawawī (1233G -1278G) mainly from the *Sahīh al-Bukhārī*, *Sahīh Muslim* and *Muwattā al-Imām Mālik*. It was translated in English by Sir Muhammad Zafrullah Khan and was published with the title of *Gardens of the Righteous*. The translation does not contain the Arabic text. Although translated in flowery

English, the reliability of the book is not beyond question as it is the work of a Qadyani, non-Muslim.

The *Riyād al-Salihīn* has also been translated by S.M. Madni Abbasi (Beirut: 1983, 2 vols.). The translation is literal and the Arabic text is given together with the English translation. It appears that every effort has been made to make the work reliable and accurate. It was published by the International Publishers Ltd., Karachi in 1983.

Arba'īn al-Nawawī. It is a famous selection of Imām al- Nawawī. It has been translated by Ezzeddin Ibrahim and Denys Johnson-Davies (Abdul Wadoud) and was first published in 1981 and later in 1985 by the International Islamic Federation of Student Organizations (IIFSO). It is an excellent translation done with utmost care to ensure its accuracy. It contains the Arabic text and there are explanatory footnotes wherever needed.

The *Arba'īn al-Nawawī* has also been translated by M. Yusuf with a commentary on it. It was published by the International Islamic Publishers, New Delhi, in 1988 with the title of *Forty Gems: Al Arbaun Sayings of the Holy Prophet*.

English Selections of the Hadīth

The Sayings of Muhammad. It is a very popular selection of Hadīth compiled by Dr. Allama Sir Abdullah al-Mamun al-Suhrawardy. Apparently, it is the earliest English selection of Hadīth, first printed in Lyden and published in London by Archibald Constable in 1905. A new edition was published in 1910 by the same publisher. John Murray of London reissued it in 1941 in its *Wisdom of the East* series. It was reprinted, again, by the Premier Book House, Lahore, in 1968, and also by Carol Publishing Group, New York, in 1990.

A Manual of Hadīth. It is a selection by Muhammad Ali, the head of Lahori faction of Ahmadiyya/Qadyani (a non-Muslim community). It contains 690 *ahādīth* basically chosen from the *Sahīh al-Bukhārī*. The Arabic text is given along with English translation and also footnotes are given wherever necessary. It was first published from Lahore in 1944 by the Ahmadiyya Anjuman Isha'at Islam, Lahore and subsequent editions also were published by the same organization. It was reprinted by Curzon Press, London in 1978. Although it is an excellent selection, it should be treated carefully because the compiler is a non- Muslim.

Prior to the publication of *A Manual of Hadīth*, Muhammad Ali had compiled another work entitled, ***Islam and the Prophet of Islam: His Sayings and What is Said About Him***. It was published from Bangalore, India, in 1932.

The Sayings of Hazrat Muhammad. It is a selection compiled by A.K.M. Muhammad. The *ahādīth* are chosen from the *Mishkāt al-Masābīh*. It contains short life-sketch of the Prophet (SA). It was published by Precious Gems Press, Calcutta in 1918.

Some of the Sayings of Lord Muhammad. It was compiled by Khawaja Kamal-ud-Din, an Ahmadiyya missionary and was published posthumously from his headquarter at Woking , England in 1941.

A Handbook of Hadīth. It is an excellent selection compiled by A.B. Malabari. It contains 349 *ahādīth* relating to different subjects. The Arabic text has been given side by side with the English translation and the source of each Hadīth has also been mentioned. It was first published in Lahore in 1955.

Pearls from the Holy Prophet. It was compiled by Professor Muhammad Shahidullah, an eminent linguist and distinguished Bengali scholar. It was published by Renaissance Printers, Dhaka, in 1970.

Muhammad in the Hadees or Sayings of the Prophet Muhammad. It was compiled by Mirza Abul Fazal and first published from Allahabad, India in 1912. It was reprinted in 1953.

The Sayings of the Prophet. It was compiled by Shahidullah Faridi and edited by Rashid Aḥmad Jalandhari. The selection was published by the Punjab Awqaf Department, Lahore, in 1971.

The Book of Thousand Lights. It is a selection by Syed Athar Husain. It was published by Academy of Islamic Research and Publications, Lucknow, India in 1975. The *ahādīth* are all from the *Mishkāt al-Masābīh* and are grouped in 21 chapters, each containing relevant *ahādīth* with the number as given in the edition of the *Mishkāt al-Masābīh* from which these are quoted. The Arabic text is given with each Hadīth.

A Selection of Traditions of Syedena Muhammad. It contains *ahādīth* concerning education of Muslim women. It was published by The Muslim Students' Association of the U.S.A., and Canada Women's Committee in Indiana in 1976.

The ***Hadīth***. It is a selection published by 'Call to Islam Society', Tripoli, Libya, in 1976, contains the meaning of the *ahādīth* compiled both in English and French along with the Arabic text.

Selection from Hadīth. It is an excellent compilation of Hadīth by Abdul Hamid Siddiqi. It was published posthumously by Markazi Maktaba Islami, Delhi, in 1980 and reprinted by the Islamic Book Publishers, Kuwait, in 1987. The selection contains 355 *ahādīth* mostly from the *Sihāh Sittah*. The Arabic text has been given alongside the English translation.

The 200 Hadīth. It is a selection by Abdul Rahim Alfahim compiled mainly for the purpose of acquainting the non-Muslims with the *ahādīth* of the Prophet (SA). It is divided into two parts: part one contains English translation of the *ahādīth* selected along with a brief life-sketch of the Prophet (SA), a brief history of Makkah *al-Mukarramah* and also an introduction, and part two contains the Arabic texts and the Arabic version of the preface, introduction, etc.

Forty Hadīth Qudsi. It is a compilation of *ahādīth* selected and translated by Ezzeddin Ibrahim and Denys Johnson-Davies (Abdul Wadoud). It was published by The Holy Koran Publishing House, Beirut, in 1980.

Glimpses of the Hadīth. It is a small selection compiled by Muhammad Azizullah. It was first published in 1965 and later reprinted several times. It is divided into two parts: Part One includes several chapters containing basic information about the Hadīth, and Part Two includes 330 *ahādīth* under various subjects. Neither the sources of the *ahādīth* selected nor the Arabic text has been given.

Sayings of Muhammad. It is a collection of 256 *ahādīth* on the Islamic code of conduct selected by Ghazi Ahmad. It was published by Sh. Muhammad Ashraf in 1968.

Maxims of Muhammad. It is a selection compiled by Inamullah Khan and published by Ummah Publishing House, Karachi in 1965. The *ahādīth* are arranged under different subjects.

The Treasure. It is a selection compiled by Syed Waheeduddin Fakir. It was published by The Lion Art Press, Karachi in 1967.

The Sayings of Prophet. It was compiled by R. Ahmad and S. A. Faridi and published from Lahore in 1971.

Forty Sayings of the Prophet. It was compiled by P.R.L. Aboo Backer and published in Singapore in 1975.

Hadīth. It is a small selection compiled by Abdul Wahid Hamid. It contains one Hadīth in each page with beautiful illustration. Neither the sources nor the Arabic texts are given. The selection was published by Umran Publishers, London in 1981.

Selection From Muhammadan Traditions. This selection was compiled and translated by William Goldsack. It was published by the Christian Literature Society for India in 1923 and reprinted by the New Delhi Archives Books in 1988. Since the compiler is a Christian missionary, the selection should be read carefully.

Prophet's Guidance for Social Life. It is a compilation by Akhlaq Husain. It was published by International Islamic Publishers, Karachi, in 1984.

Guidance From the Messenger: A Treasury of Ahādīth. It was compiled by Kazi Mazhar Uddin and published by the Islamic Circle of North America, New York, in 1990.

In addition to the foregoing works on the Hadīth in English, there may be many more which did not come to the notice of the author. Moreover, it was not possible on his part to examine all of the works listed above in order to ascertain correctness of their translation. Many of the compilers might have made their selections from someone else's translation. These facts could not have been established unless these works were thoroughly examined. Hence the selections discussed above, should not be construed as recommended reading but a list of works done prior to the selections presented in this *Radiance*.

Notes and References

1. Muhammad 'Ujāj al-Khatīb, *Usūl al Hadīth* (Arabic), n.p., 1975, p. 19.

2. 'Ā'isha Bint Abī Bakr, wife of the Prophet (SA). It is reported that 1210 *ahādīth* were related on her authority; of these about 300 were retained by Bukhārī and Muslim. She was also noted for her knowledge of poetry and Arab history and other subjects. She died in 58H/678G.

3. *Sahīh Muslim*, tr. Abdul Hamid Siddiqi, vol. 1 (New Delhi: 1987), Int., p. i.

4. Imām al-Shāfiī', *al- Risālah*, ed. Ahmad Muhammad Shākir [n.p., n.d.], p. 78.

5. (Hadīth, tr.) MK 186, MT.

6. Maulana Fazlul Karim, *Alhadīs*, vol. I (Lahore: n.d.), Int., p.11.

7. Grandson of Caliph 'Abdulmālik from the Umayyad dynasty; became caliph after the death of his uncle Hishām Ibn 'Abdulmālik. He was assassinated in 744G.

8. Muhammad Azizullah, *Glimpses of the Hadīth* [n.p., n.d.], p. 22.

9. Anas Ibn Mālik was a famous *Sahābī* and a renowned narrator of Hadīth. He served the Prophet (SA) since a very young age (ten years old). Of the many *ahādīth* narrated by him, 278 are recorded in the *Sahīhain*. He died in Basrah in about 710G.

10. *Mishkāt al-Masābīh*, tr. Abdul Hamid Siddiqi (New Delhi: 1990), Int., p. ix.

11. A famous *Sahābī*. It was in his house that the Prophet (SA) stayed on his emigration to Madīnah *al-Munawwarah*, before his mosque and house were built. A total of 150 *ahādīth* are attributed to him. He died in 52H/672G when he was engaged in invasion of Constantinople, later named, Istanbul (a distortion of Islampur).

12. (i) *Mirqāt* 1: 270, (ii) Mustafa al-Subā'ī, *al-Sunnah wa Makānatuhā fī al-Tashrī' al-Islāmī* (Beirut: 1985), p.73.

13. The last pilgrimage performed by the Prophet (SA) along with ninety thousand Muslims before his death in 10H. On this occasion he delivered his historic sermon in which he, among other things, said: "O people, listen to me. I don't know, perhaps, after this year, I shall never meet you again at this place." After three months, he expired.

14. The youngest daughter of the Prophet (SA) and wife of the third Caliph, 'Alī (RA). She related 18 *ahādīth* from the Prophet (SA). She died in 11H/634G, six months after the death of the Prophet (SA).

15. 'Alī Ibn Abī Talib, third Caliph of Islam and cousin and son-in-law of the Prophet (SA). He accepted Islam when he was about eight years old. He was martyred in 40H/661G.

16. Their number, reportedly, was 400.

17. A *Sahābī*, noted as a prolific narrator of Hādīth. His name, 'Abd Shams, was changed to 'Abdullāh or 'Abdurrahmān, when he became a Muslim. He was called Abū Hurairah because when he herded his people's goats, he kept a kitten to play with him. He died in 58H/678G at the age of 78 years.

18. A famous *Sahābī*, his name was Sa'd Ibn Mālik Ibn Sinān. He died in 74H.

19. *Mishkāt al-Masābīh*, tr. Abdul Hamid Siddiqi, Int., p. ix.

20. *Ibid*.

21. A famous Sahābī, accepted Islam with his father 'Umar Ibn al-Khattāb (RA) at an early age. He narrated many *ahādīth*. He was remarkable for following the Prophet (SA) with utmost care and devotion. He died in 73H/693G when he was over 80 years old.

22. Maulana Fazlul Karim, op. cit., p.10.

23. A *Sahābī*, famous narrator of Hadīth. He was born in Makkah *al-Mukarramah* in 7 B.H/616G. He accepted Islam before his father. He was famous for his strong inclination towards 'Ibādat (worshipping) and recitation of the Holy Qur'ān. He worked as Governor of Basrah. He died in Makkah *al-Mukarramah* in 59H/680G.

24. Muhammad 'Alī Qutub, *'Ulūm al Hadīth* (Cairo: n.d.) p.7.

25. One of the caliphs of the Umayyad dynasty, regarded as the fifth of the 'Rightly Guided Caliphs' of Islam because of his piety, justice and utmost adherence to the tenets of Islamic *Sharī'ah*. He died in 101H/719G after 27 months of his accession to the caliphate.

26. Mustafā al-Subā'ī, op. cit., p.104.

27. Muhammad Ibn Muslim Ibn Shihāb al-Zuhrī, a famous *Muhaddith* who retained several thousand *ahādīth* in his memory. He died in 124H.

28. Born in Damascus, a great *Faqīh* of the 2nd century Hijra era. He was famous for his dedication to knowledge and maintaining an ascetic life. He died in Beirut in 157H/774G.

29. One of the eminent *Muhaddithīn*. He was famous for his piety, *warā'*, and *zuhd*. He was born in 95H and died in Basrah in 161H.

30. A great *Imām* in Hadīth, student of Imām Mālik and Sufyān al-Thawrī. He died in 181H/797G.

31. Mustafā al-Subā'ī, op. cit., p.105.

32. *Mishkāt al-Masābīh*, tr. Abdul Hamid Siddiqi, Int., p. x.

33. *Ibid*.

34. Mustafā al-Subā'ī, op. cit., p. 446.

35. *Ibid*., 445.

36. *Ibid*., 449.

37. Mustafā al-Subā'ī, op. cit., p.106.

38. Muhammad Zubair Siddīqī, *Hadīth Literature* (Calcutta: 1961), p. 105.

39. *Ibid*., 102-103.

40. Mustafā al-Subā'ī, op. cit., p. 450.

41. *Ibid*., 455.

42. Muhammad Zubair Siddīqī, op. cit., p. 122.

43. Mustafā al-Subā'ī, op. cit., p.443.

44. *Ibid*., 440-41.

45. Muhammad Zubair Siddiqi, op. cit., p. 114.

46. *Ibid*., 118.

47. (i) Imām Shams al-Dīn al- Dhahabī, *Siar A'lām al- Nubalā'*, vol. 20 (Beirut: 1988), p. 205, (ii) 'Umar Redhā Kahhāla, *Mu'jam al-Mu'allifīn*, vol. 3 (Beirut: n.d.), p. 155.

48. Jalāl al-Dīn al-Suyūtī, *Tabaqāt al-Huffāz* (Beirut: 1983), p. 410.

49. Abū al-Tayyib Siddīq Ibn Hasan al-Qanūjī, *al-Tāj al- Muklal* (Beirut: 1983), p. 29.

50. Muhammad Zubair Siddīqī, op. cit., p. 118.

51. Muhī al-Sunnah abū Muhammad al-Baghawī, *Sharh al-Sunnah*, vol. 1 (Beirut: 1883), Foreword, pp. 4-5.

52. Ezzeddin Ibrahim, and Denys Johnson-Devies, (Abdul Wadoud), *Forty Hadīth Al-Nawawi'* [n.p., n.d.], p. 8.

53. *The Encyclopaedia of Islam*, vol III (Leiden: 1971), p. 28.

SELECTED *AHĀDĪTH* BY ALPHABETICAL SUBJECT

A

ABLUTION [*WUDŪ'*]

If anyone peforms *wudū'* well, his sins will come out from his body even from under his nails. MK 284 BM

My *Ummah* [people] will be summoned on the Day of Resurrection with bright streaks of light [in their faces, hands and feet] from the traces of *wudū'*. MK 290 BM

Adornments will reach [to those parts of the body of] a *Mu'min* [Believer] wherever [the water of] *wudū'* reaches. MK 291 ML

ACTION

Judgement is given on the basis of one's final actions.[1] MK 83 BM

He who is made slow by his actions will not be speeded by his kinship. MK 204 ML

The deeds done regularly are most pleasing to Allāh, even if these amount to a little. MK 1242 BM

Do not underestimate any good deed, even [if it is] meeting your brother [in Islam][2] with a cheerful face. MK 1894 ML

When you smile before your brother [in Islam], it counts as a *sadaqah* [charity]. MK 1911 TM

Do not consider any good [deed] insignificant; [even] looking at your brother [in Islam] with a cheerful face, when you speak to him, is something good. MK 1918 AD

Every [good] deed a son of Adam[3] does will be multiplied, a good deed receiving a tenfold to seven hundredfold reward.
MK 1959 BM

Allāh records good and evil deeds. If anyone intends to do a good deed but does not do it, Allāh enters it for him in His Record as a complete good deed; and if he intends to do it and does it, Allāh enters it for him in His Record as ten to seven hundred and many more times as much. If anyone intends to do an evil deed and does not do it, Allāh enters it for him in His Record as a complete good deed; but if he intends to do it and does it, Allāh records it for him as one evil deed. MK 2374 BM

There are three [types of person] whose actions are not recorded[4]: a sleeper till he awakes, a child till it reaches puberty, and an insane person till he is restored to reason. MK 3287 TM & AD

Three things follow a deceased person. Two of them come back and one remains with him. His people, his property and his deeds follow him. While his people and property return [leaving him alone], his deeds remain [with him]. MK 5167 BM

When a man dies the Angels ask, "What has he sent ahead?" but the sons of Adam ask, "What has he left behind?". MK 5219 BH

When Allāh wants good for [His] servant[5] He employs him. (When asked, how He employs him, the Messenger of Allāh [SA] replied,) He facilitates for him to do what is good before he dies.
MK 5288 TM

ADAM

When anyone of you fights he must avoid face, for Allāh created Adam [AS] in His image.[6] MK 3525 BM

Allāh has created Adam [AS] in His image. MK 4628 BM

AGRICULTURE

If a Muslim plants something or sows seed from which a man, a bird or a beast eats, it counts as *sadaqah* [charity] to him. MK 1900 BM

If anyone cultivates waste land he will have a reward for it, and what any creature,[7] seeking food, eats of it, it will count as a *sadaqah* to him. MK 1916 NS & DR

He who appropriates a span of land unjustly, its extent taken from seven earths will be tied round his neck on the Day of Resurrection. MK 2938 BM

If anyone has land he should cultivate it, or give it to his brother [in Islam]; but if he refuses[8] he may retain his land. MK 2977 BM

He who develops land which has no owner, has the best right to it. MK 2991 BK

ALLĀH, *DHIKR* OF

The nearest the Lord comes to [His] servant is in the course of the last part of night; so if you are able to be among those who remember Allāh at that hour, do so. MK 1229 TM

Whenever people sit (together) remembering Allāh, Angels surround them, mercy covers them, *sakīnah* [tranquility and dignity] descends on them, and Allāh mentions them among those who are with Him.
MK 2261 ML

He who remembers his Lord and he who does not are like the living and the dead. MK 2263 BM

Allāh, the Most High, says, "I am present when My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me inwardly I shall remember him inwardly, and if he remembers Me among people, I shall remember him among people [Angels] who are better than them. MK 2264 BM

The Devil remains present at the heart of the son of Adam; but when he remembers Allāh he withdraws, and when he is neglectful he makes evil suggestions. MK 2281 BK

Nothing is more effective to rescue from Allāh's punishment than remembrance of Allāh. MK 2286 BH

ALLĀH, FEAR OF

No one who weeps out of fear of Allāh will go into the *Nār* [Fire] till the milk returns to the udder.[9] MK 3828 TM

There are two eyes which will never be touched by the Fire: an eye which weeps out of fear of Allāh and an eye which spends the night on guard in the path of Allāh.[10] MK 3829 TM

Do you know the things which most commonly bring people into the Paradise? Fear of Allāh and good character. MK 4832 TM & IM

ALLĀH, NAMES OF

Allāh has ninety-nine names.[11] He who counts them[12] will enter the Paradise. MK 2287 BM

ALLĀH, PLEASURE OF

If anyone seeks Allāh's good pleasure earning people's displeasure, Allāh will suffice in protecting him from the trouble caused by the people; but if anyone seeks people's good pleasure earning Allāh's displeasure, Allāh will put him in the people's hands. MK 5130 TM

ANCESTRY Also see: HUMBLENESS, PRIDE

Let peoples cease to boast about their ancestors who have died. MK 4899 TM & AD

Allāh has removed from you the pride of [the days of] *Jāhiliyyah* [Ignorance] and its boasting in ancestors. One is either a pious *Mu'min* [Believer] or a miserable sinner. All men are sons of Adam, and Adam came from dust.[13] MK 4899 TM & AD

These ancestries of yours are not a cause of abusing anyone. You are all sons of Adam. MK 4910 AH & BH

ANGER

Wrestling is not the measure of strength; the strong man is only he who controls himself when he is angry. MK 5105 BM

No servant [of Allāh] has swallowed back anything better in the sight of Allāh, Great and Glorious, than the dose of anger, he suppresses in quest of the pleasure of Allāh, the Most High. MK 5166 AH

Surely, anger spoils ***Imān*** [Belief] as aloes spoil honey.
MK 5118 BH

The best of you are those who are slow to anger and swift to cool down, and the worst of you are those who are swift to anger and slow to cool down. MK 5145 TM

ANIMAL

None of you should pass water in a hole.[14] MK 354 AD & NS

Forgiveness was granted to an unchaste woman who coming across a dog lolling out its tongue and almost dead with thirst at the mouth of a well, took off her shoe, tied it with her veil, and drew some water for it. On that account she was forgiven. MK 1902 BM

A reward is given in connection with every living creature.[15]
MK 1902 BM

A woman was punished on account of a cat which she kept tied till it died of hunger. She did not feed it or let it out so that it might eat things creeping on the earth. MK 1903 BM

(Having seen a very weak camel, the Messenger of Allāh [SA] said,) Fear Allāh regarding these dumb animals. Ride them when they are in good conditions [health] and let them free when they are in good conditions [i.e. before causing damage to their health].
MK 3370 AD

Allāh, Blessed and Exalted, has decreed accomplishing good deeds in respect of everything, so when you kill use a good method of killing,[16] and when you slaughter use a good method of slaughtering; each one of you should sharpen his knife and give comfort[17] to the animal. MK 4073 ML

Do not take any living creature as a target.[18] MK 4076 ML

'AQĪQAH

If anyone has a child born to him and likes to offer a sacrifice on its behalf, he may offer two sheep for a boy and one for a girl.[19]
MK 4156 AD & NS

ASSOCIATION [*SHIRK*] Also see: FORGIVENESS

(When asked, what was the greatest sin in Allāh's sight, the Messenger of Allāh [SA] said,) Your treating anything as equal to Allāh, since He has created you. MK 49 BM

Do not associate others with Allāh, even if you are killed and burnt [on that account]. MK 61 AH

On the Day of Resurrection Allāh will say to the inhabitant of the Fire, "If you had everything the earth contains would you seek to ransom yourself with it?" He will say, "Yes." He [Allāh] will say, "I wanted less than that from you when you were in Adam's loins - not to associate anything with Me[20]- but you insisted on associating others with Me." MK 5670 BM

ATONEMENT [*KAFFARAH*]

No Muslim is afflicted by any ordeal, suffering, anxiety, grief, injury, or worry, or even by a thorn with which he is pierced, without Allāh thereby making an atonement for his sin. MK 1537 BM

No Muslim is afflicted by an ordeal, be it illness or something else, without Allāh thereby causing his sins to drop away just as a tree sheds its leaves. MK 1538 BM

When Allāh wants good for His servant, He gives him punishment beforehand in this world, but when He wants ill for His servant, He refrains from dealing with his sin till He takes full payment for it on the Day of Resurrection. MK 1565 TM

A *Mu'min* [Believer] man or woman continues to have affliction in person, property and children so that he [or she] may finally meet Allāh, the Most High, free from sin. MK 1567 TM & MT

AUTHORITY

One who treats badly those under his authority will not enter the Paradise. MK 3358 TM & IM

Treating those under one's authority well is a good omen. MK 3359 AD

AVOIDANCE[21]

It is not allowed for a man to keep apart from his brother [in Islam] more than three nights, one is turning away from the other when they come across one another. The better of the two is the one who is the first to greet [the other] with *salam*.[22] MK 5027 BM

It is not allowed for a Muslim to avoid his brother [in Islam] for more than three days, and who avoids [him] for over three days and dies[23] will enter the Fire. MK 5035 AH & AD

B

BATH Also see: SHAME

Allāh is characterized by concealment, so when any of you intends to take a bath, he should hide behind something. MK 447 NS

When anyone of you goes to Friday [Prayer][24] he should take a bath. MK 537 BM

It is a duty for every Muslim to take a bath [at least] once a week, washing his head and body. MK 539 BM

BEAUTY

Allāh, the Most High, is beautiful[25] and likes beauty. MK 5108 ML

BEGGARY

He who begs the property of others to increase his own is asking for live coals,[26] whether he asks little or much. MK 1838 ML

When a man continues to beg from people will come on the Day of Resurrection with no flesh on his face.[27] MK 1839 BM

It is better for one of you to take his rope, bring a load of firewood on his back and sell it, Allāh thereby preserving his self-respect, than that he should beg from people whether they give him something or refuse him. MK 1841 BK

The upper hand is better than the lower hand, the upper hand being the one which bestows and the lower the one which begs.
MK 1843 BM

Acts of begging are lacerations with which a man disfigures his face, so he who wishes may preserve his self-respect and he who wishes may do otherwise. A man, however, may beg from a ruler or in a situation which makes it unavoidable. MK 1846 AD, TM & NS

He who begs when he has sufficiency is simply asking for a great amount of fire.[28] MK 1848 AD

Begging is allowed for only three [types of people]: one who is in abject poverty, one who is seriously indebted, and one who is responsible for blood-wit. MK 1851 AD

If anyone guarantees me that he will not beg from people, I will guarantee him the Paradise. MK 1857 AD & NS

Respond to a beggar [with something], even with only a burnt hoof.
MK 1942 MT & NS

The beggar has a right, even if he comes on a horse.[29]
MK 2988 AH & AD

When [Allāh's] servant opens a door towards begging, Allāh opens for him a door towards poverty. MK 5287 TM

BELIEF [*ĪMĀN*] Also see: *MU'MIN*

[*Īmān* means that] you should believe in Allāh, His Angels, His Books, His Messengers and the Last Day and that you should believe in the *Qadr* [Decreeing] both of good and evil. MK 2 ML

Imān has got seventy and odd branches, of which the best one is the declaration that there is no god but Allāh and the humblest one is the removal of harmful things from the road. MK 5 BM

None of you [truly] believes till I am dearer to him than his father, his children and all mankind. MK 7 BM

There are three qualities for which anyone who possesses them will taste the sweetness of ***Imān***: he to whom Allāh and His Messenger are dearer than anything else; he who loves a servant [of Allāh] only for the sake of Allāh; and he who has as great an abhorrence of returning to *Kufr* [Disbelief] after Allāh has rescued him from it as he has of being cast into the Fire. MK 8 BM

He who is pleased with Allāh as [his] Lord, with Islam as [his] *Dīn* [Religion], and with Muhammad [SA][30] as a Messenger [of Allāh] will experience the savour of ***Imān***. MK 9 ML

He who loves for the sake of Allāh, hates for the sake of Allāh, gives for the sake of Allāh, and withholds for the sake of Allāh will have had perfected [his] ***Imān***. MK 30 AD

(When asked, what is ***Imān***, the Messenger of Allāh [SA] replied,) *sabr* [endurance] and *samāha* [benevolence]. MK 46 AH

(When asked, what aspect of the ***Imān*** is the most excellent, the Messenger of Allāh [SA] said,) Good character. MK 46 AH

Imān will take shelter in Madīnah[31] as a snake takes shelter in its hole. MK 160 BM

He who has in his heart as much of the ***Imān*** as a grain of mustard-seed, will not enter the Fire. MK 5107 ML

BID'AT [INNOVATION]

If anyone introduces into this affair of ours[32] anything which does not belong to it, it is rejected. MK 140 BM

The worst things are those which are novelties and every innovation[33] is misleading. MK 141 ML

Avoid novelties, for every novelty is an innovation and every innovation is misleading. MK 165 AH, AD, TM & IM

He who respects an innovator has assisted in undermining Islam. MK 189 BH

BOOK OF ALLĀH Also see: GUIDANCE, QUR'ĀN

The best discourse is the Book of Allāh.[34] MK 141 ML

Whenever a group of people gather in the house of Allāh [mosque] to recite the Book of Allāh and mutually study it, peace befalls them, mercy covers them, the Angels surround them and Allāh mentions them among those who are with Him. MK 204 ML

BROTHERHOOD

If anyone advises his brother [in Islam] in a way knowing that right guidance lies in another direction, he has betrayed him. MK 242 AD

It is a great treachery that you should tell your brother [in Islam] something which he believes but in fact you are telling lies. MK 4845 AD

Do not display pleasure at your brother's misfortune and so have Allāh showing mercy to him and bringing misfortune to you.
MK 4856 TM

Help your brother [in Islam] whether he is doing wrong or is wronged. (Being asked how can a wrongdoer be helped, the Messenger of Allāh [SA] replied,) You can prevent him from doing wrong. This is your help to him. MK 4957 BM

A Muslim is another Muslim's brother; he does not treat him unjustly nor does he abandon him. MK 4958 BM

Whoever cares for his brother's need, Allāh will care for his need.
MK 4958 BM

Whoever removes anxiety of a Muslim, Allāh will remove his anxiety on the Day of Resurrection. MK 4958 BM

Whoever conceals a Muslim's secrets, Allāh will conceal his secrets on the Day of Resurrection. MK 4958 BM

By Him in whose hand my soul is, a servant [of Allāh] cannot be a [true] *Mu'min* till he likes for his brother [in Islam] what he likes for himself. MK 4961 BM

C

CHARACTER

If anyone reviles at you and reproaches you for something he knows about you, do not reproach him for something you know about him, for the mischief of that will be of his. MK 1918 AD

The *Mu'mins* [Believers] who show the most perfect *Īmān* [Belief] are those who have the best character. MK 3264 TM & AD

Bad character is an evil omen. MK 3359 AD

Among those of you who are dearest to me, are those who have the best character. MK 5074 BK

Among the best of you are those of you who have the best character. MK 5075 BM

(When asked, what is the best a human being is given, the Messenger of Allāh [SA] replied,) Good character. MK 5078 BH

The heaviest thing which will be put in a *Mu'min*'s scale[35] on the Day of Resurrection will be good character. MK 5081 TM

By dint of his good character a *Mu'min* will attain the rank of one who offers [voluntary] *Salāt* [Prayer] during the night and observes [voluntary] Sawm [Fast] during the day. MK 5082 AD

I have been sent to perfect good character. MK 5096 MT

Among the *Mu'mins* he has the most perfect *Īmān* who has the best character. MK 5101 AD & DR

CHARITY [*SADAQAH*][36]

Son of Adam, to give away what you have extra is better for you and to withhold it is worse for you; and you are not blamed for having a sufficiency. MK 1863 ML

(When asked what type of *sadaqah* fetches the greatest reward, the Messenger of Allāh [SA] replied,) That which you give when you are healthy, stingy, fearing poverty and hoping for [more] affluence.
MK 1867 BM

It is better for a man to give a *dirham* as *sadaqah* during his lifetime than to give a hundred at the time of his death. MK 1870 AD

Sadaqah does not reduce the property.[37] MK 1889 ML

Doing any good is a *sadaqah*. MK 1893 BM

Every bone of men's fingers and toes[38] must offer some *sadaqah* every day the sun rises. If one gives justice between two men it is a *sadaqah*; if one helps a man with his beast, giving him a ride or loading his goods on it, it is a *sadaqah*; a good word is a *sadaqah*; every step one takes towards *Salāt* [Prayer] is a *sadaqah*; and if anyone removes anything harmful from the road, it is a *sadaqah*.
MK 1896 BM

When you guide someone who has lost his way, it counts to you as a *sadaqah*. MK 1911 TM

There is something due on the property apart from *Zakāt*.[39]
MK 1914 TM, IM & DR

The property of a servant [of Allāh] does not decrease on account of *sadaqah*. MK 5287 TM

CHAUVINISM (*'ASABIYYAH*)

(When asked, what is chauvinism, the Messenger of Allāh [SA] answered,) Your helping your kinsfolk in wrongdoing.
MK 4905 AD

He who invites [others] to chauvinism does not belong to us. He who fights for chauvinism does not belong to us. He who dies upholding chauvinism does not belong to us. MK 4907 AD

It is chauvinism when a man helps his people in wrongdoing.
MK 4909 AH & IM

CHILD Also see: EDUCATION

Spend on your dependents out of your means; do not refrain from using your stick in teaching them good manners; and make them fearful of Allāh. MK 61 AH

Every born [child] is born on Nature [Islam], but his parents make him a Jew, a Christian or a Magian. MK 90 BM

Command your children to observe *Salāt* [Prayer] when they are seven years old, and beat them for [not observing] it when they are ten years old, and let them sleep in separate beds.
MK 572 AD & SS

A child is a cause of niggardliness and cowardliness.[40]
MK 4692 AH

CLOTHES

If a Muslim clothes a Muslim who is naked [having no clothes], Allāh will clothe him some of the green garments of the Paradise.
MK 1913 AD & TM

Wear white clothes, for they are purer and better, and shroud your dead in them. MK 4337 AH, TM, NS & IM

Allāh likes the mark of His favour to be seen on His servant.
MK 4350 TM

If Allāh shows favour to anyone, Allāh likes the mark of His favour to be seen on His servant. MK 4379 AH

The best thing in which you visit Allāh in your graves and in your mosques is white. MK 4382 IM

COMPANION

Solitude is better than a bad companion and a good companion is better than solitude. MK 4864 BH

A good and a bad companion are like one who carries musk and one who blows the bellows. The one who carries musk may give you some, or you may buy some from him, or you may feel a fragrance from him; but the one who blows the bellows may burn your clothing, or you may feel a bad smell from him. MK 5010 BM

CONTENTMENT

Affluence is not in abundance of goods; true affluence is the heart's content. MK 5170 BM

When one of you looks at someone who is superior to him in wealth and physique, he should look at someone who is inferior to him.
MK 5242 BM

If one is satisfied with small provision from Allāh, Allah will be satisfied with a few good deeds from him. MK 5263 BH

CRITERION Also see: SUPERIORITY

The best of men are my generation, then those who come next to them, then those who come next to them. MK 3767 BM

The worst of people in the sight of Allāh in respect of position on the Day of Resurrection will be the one whom people avoid for fear of the harm he might do. MK 4829 BM

When you hear your neighbours say, "You have done well.", you have done well; and when you hear them say, "You have done bad.", you have done bad. MK 4988 IM

(When asked, who is the best among men, the Messenger of Allāh [SA] replied,) He who has a long life and does what is good.
MK 5285 AH, TM & DR

(When asked, who is the worst among men, the Messenger of Allāh [SA] said,) He who has a long life and does what is evil.
MK 5285 AH, TM & DR

D

DAUGHTER

He who maintains two girls till they grow up, he and I will come on the Day of Resurrection thus (and he joined his fingers).
MK 4950 ML

If anyone maintains three daughters or a like number of sisters, teaching them good manners and showing kindness to them till Allāh makes them able to get by,[41] Allāh will guarantee him the Paradise. [On being asked, if this would apply in case the number was two, he replied,] Or two. MK 4975 SS

DA'WA [PROPAGATION]

Whoever invites [others] to follow right guidance, his reward will be equivalent to those who follow him without there being any decrease in their rewards on that account. And if anyone invites [others] to follow error, the sin of which he is guilty will be equivalent to those who follow him without there being any decrease in their sins on that account. MK 158 ML

Pass on from me, even if it is only a verse.[42] MK 198 BK

May Allāh brighten a man who hears something from us and conveys it [to others] as he heard it, for many a one to whom it is brought retains it better than the one who heard it. MK 230 TM & IM

Your enjoining what is right is a *sadaqah* [charity], your forbidding what is wrong is a *sadaqah*, and your showing right path to a man who is in the land of error is a *sadaqah*. MK 1911 TM

Dictating what is good is better than silence, and silence is better than dictating what is bad. MK 4864 BH

If anyone of you sees something indecent, he should change it with his hand, but if he cannot he should do it with his tongue, and if he cannot he should do it in his heart, and that is the weakest form of *Imān* [Belief]. MK 5137 ML

The one who is easygoing about the limits set by Allāh and the one who violates them are like people who cast lots about a ship, thus some going below decks and some above. Then when those who were above decks were annoyed by one who was below decks passing them for the sake of water, he took an axe and began to make a hole in the bottom of the ship. They went to him and asked: "what is the matter with you?" He replied: "You were annoyed by me and I must have water." Now if they prevent him they will save him and be safe themselves, but if they leave him [undisturbed], they will destroy both him and themselves.[43] MK 5138 BK

By Him in Whose hand my soul is [i.e. Allāh], you must enjoin what is right and forbid what is wrong, or Allāh will certainly soon send punishment from Himself to you. Then you will make supplication to Him but it will not be answered for you. MK 5140 TM

When people see something wrong and do not change it, Allāh will soon punish all of them en masse. MK 5142 IM & TM

A section of my people will not cease to fight for the Truth and prevail till the Day of Resurrection. MK 5507 ML

A section of my people will not cease to uphold what Allāh commands without being harmed by those who desert or oppose them till the Command of Allāh [Last Day] comes, and they are on that condition. MK 6276 BM

DEAD PERSON

A dead man in his grave is just like a drowning man calling for help, for he expects a supplication from father, mother, a brother, or a friend, and when it reaches him, it is dearer to him than the world and what it contains. MK 2355 BH

Allāh, the Most High, brings to those who are in the graves [blessings] what is as great as the size of the mountains because of the supplication of those who are on the earth. MK 2355 BH

The gift of the living to the dead is to ask forgiveness for him. MK 2355 BH

DEATH

None of you must wish for death; neither one who does well, for perhaps he may do still more good, nor one who does ill, for perhaps he may seek to please [Allāh by repentance]. MK 1598 BK

None of you should desire or pray for death before it comes to him. When one dies his hope is cut off, and the continued life of a *Mu'min* [Believer] brings him only more good. MK 1599 ML

None of you should die without having good opinion about Allāh. MK 1605 ML

Keep much in your remembrance the cutter off of lusts, death.[44] MK 1607 TM, NS & IM

Recite to those who are dying, "*Lā Ilāha Illallāh.*" [There is no god but Allāh]. MK 1616 ML

If anyone's last word is "*Lā Ilāha Illallāh.*", he will enter the Paradise.[45] MK 1621 AD

Good opinion[46] is a kind of good worship. MK 5048 AH & AD

Every servant [of Allāh] will be resurrected in the condition in which he died. MK 5345 ML

DEBT

He who grants a respite to one who is in straitened circumstances or who writes off his debt will be saved by Allāh from the anxieties of the Day of Resurrection. MK 2903 ML

Every fault but a debt will be forgiven to a *Shahīd* [martyr].
MK 2912 ML

The soul of a *Mu'min* [Believer] is attached to his debt till it is paid.
MK 2915 SF, AH, TM, IM & DR

To Allāh, the greatest sin - after the [acts of] serious sins which Allāh has prohibited - a man can bring with when he meets Him is that he should die in debt without leaving behind enough to repay it.
MK 2922 AH & AD

Whoever has anything due to him from another, he will be credited with a *sadaqah* [charity] for everyday he allows the other to postpone payment. MK 2927 AH

A debt must be repaid. MK 2956 TM & AD

Being killed in Allāh's path atones for everything except debt.
MK 3806 ML

DELIBERATION [*AL ANĀT*]

Deliberation is from Allāh and haste is from the Devil.
MK 5055 TM

Deliberation is good in everything except in the affairs of the Hereafter. MK 5058 AD

DEVIL

The Devil flows in a man like his blood. MK 68 BM

The Devil is present with one of you in all his affairs.[47]

MK 4167 ML

DEVILISH INSINUATION [*WASWASAH*]

Allāh forgives my *Ummah* [people] the devilish insinuations which arise within them so long as they do not act upon them or speak about them.

MK 63 BM

People will continue to ask one another questions even to this extent: 'Allāh has created all things, but who has created Allah?' Whoever comes across anything of that sort should say: I believe in Allāh and in His Messengers.

MK 66 BM

DOUBT

Leave what causes you doubt and turn to what does not cause you doubt. For truth is tranquility but falsehood is doubt.

MK 2773 AH, TM & NS

Avoid doubt, for doubt is the most lying form of talk.

MK 5028 BM

E

EASE

Give good tidings and do not scare [people]; facilitate [things] and do not make [them] difficult.

MK 3722 BM

Facilitate [things] and do not make [them]) difficult; make [people] tranquil and do not scare [them].

MK 3723 BM

EATING

When anyone of you eats he should eat with his right hand, and when he drinks he should drink with his right hand.
MK 4162 ML

None of you must ever eat or drink with his left hand, for the Devil eats and drinks with his left hand. MK 4163 ML

Eat together and not separately, for the blessing is associated with the group. MK 4257 IM

EDUCATION Also see: KNOWLEDGE

He who has a child born to him should give it a good name and good manners. MK 3138 BH

It is better for a man to teach his son good manners than to give a sā' in *sadaqah* [charity]. MK 4976 TM

A father gives his son nothing better than good manners.
MK 4977 TM & BH

ENDURANCE [*SABR*]

[Real] Endurance is shown only at the first blow. MK 1728 BM

No one has been given a better and more ample gift than endurance.
MK 1844 BM

The reward of endurance is the Paradise. MK 1965 BH

A Muslim who mixes with people and endures the harm they do is better than one who does not mix with them and [thus] does not endure the harm they do. MK 5087 TM & IM

When a servant [of Allāh] is wronged and bears it patiently, Allāh will give him greater honour on that account. MK 5287 TM

ENVY [*HASAD*]

Two persons only can be envied: a man to whom Allāh has given wealth and also has given him will-power to spend it on what is right; and a man to whom Allāh has given wisdom whereby he makes judgement and teaches it [to others]. MK 202 BM

Envy is justified in respect of two [things]: a man who, having been given [knowledge of] the Qur'ān by Allāh, stands reciting it during the night and during the day; and a man who having been given property by Allāh, spends [on others] from it during the night and during the day. MK 2113 BM

The disease of the peoples who were before you - *hasad* and *baghdā'* [hatred] - has crept to you. It is a shaving instrument. I do not say it shaves off the hair, but it shaves off the *Dīn*.

MK 5039 AH & TM

Beware of envy! For, envy devours good deeds just as fire devours fuel. MK 5040 AD

EQUALITY Also see: ANCESTRY, PIETY

The blood of all Muslims is equal.[48] MK 3475 AD & NS

Enforce Allāh's prescribed punishments on those who are near and those who are distant,[49] and let no reproach of any reproacher seize you in [the matter of the punishment prescribed by] Allāh.
MK 3587 IM

What ruined your predecessors was just that when a person of rank among them committed a theft, they left him [unpunished], but when a weak one among them committed a theft , they enforced the prescribed punishment on him. I swear by Allāh that if Fātimah, daughter of Muhammad, should steal, I would have her hand cut off.
MK 3610 BM

ETIQUETTE

One must not offer more than the amount agreed by his brother [in Islam],[50] or ask a woman in marriage when his brother [in Islam] has done so, unless he permits him. MK 2850 ML

When dining-cloth is set down, a man should not get up till it is removed, nor should he withdraw his hand even if he has had enough till the people have finished, but [if he does] he should make his excuse, for that embarrasses his companion who may stop stretching out his hand although he may [still] require some food.
MK 4254 IM & BH

It is a part of the *Sunnah* [custom] that a man should accompany his guest to the gate of the house. MK 4258 IM

When you enter a house offer *salām* to its inmates and when you come out leave its inmates with *salām*. MK 4651 BH

A man should not make another get up from his place and then occupy it himself, but you should spread out and make room.
MK 4696 BM

If anyone gets up from his seat and comes back to it, he has a right to it. MK 4697 ML

It is not allowable for a man to come in between two persons without their permission. MK 4703 TM & AD

Do not sit between two men unless you have their permission. MK 4704 AD

When one of you yawns he should hold his hand over his mouth. MK 4737 ML

When three of you are together, two of you must not talk privately ignoring the other till you are among other people so as not to grieve him. MK 4965 BM

Treat people according to their grades. MK 4989 AD

EXTRAVAGANCE

(Once passing by Sa'd [RA][51], who was performing *wudū'* [ablution], the Prophet [SA] asked, "What is this extravagance, Sa'd?". He replied, "Is there extravagance in *wudū'*?". He said,) Of course, even if you are beside a flowing river. MK 427 AH & IM

Eat what you like and wear what you like[52] as long as two things miss you: extravagance and pride. MK 4380 BK

F

FALSEHOOD

It is enough falsehood for a man to relate everything he hears. MK 156 ML

Avoid falsehood, for falsehood leads to wickedness and wickedness leads to the Fire. MK 4824 BM

When a servant [of Allāh] tells a lie, the Angel distances himself a mile from him because of the bad odour of what he has brought forth. MK 4844 TM

Telling a lie is allowed only in three cases: falsehood spoken by a man to his wife to satisfy her, falsehood in war,[53] and falsehood to promote peace between people. MK 5033 AH & TM

FAMILY

[When you give away something] Begin with those you maintain. MK 1863 ML

When a Muslim spends on his family seeking reward [from Allāh] for it, it counts to him as a *sadaqah* [charity]. MK 1930 BM

The best of you is he who is best to his family. MK 3252 TM & DR

When Allāh gives some of you wealth, he should spend first on himself and his family. MK 3343 ML

FASTING [*SAWM*]

One who fasts has two occasions of joy: when he breaks his *Sawm* and when he meets his Lord. MK 1959 BM

Sawm is a shield.[54] MK 1959 BM

The *Sawm* and the Qur'ān intercede[55] for a servant [of Allāh]. The *Sawm* says, 'O my Lord, I have kept him away from his food and his passions by day, so accept my intercession for him.' The Qur'ān says, 'I have kept him away from sleep by night, so accept my intercession for him.' Then their intercession will be accepted. MK 1963 BH

If one does not abandon falsehood and action in accordance with it, Allāh has no need that he should abandon his food and drink.
MK 1999 BK

If anyone refrains from fasting one day in *Ramadān* without concession,[56] or being ill, a perpetual *Sawm* will not [be enough to] compensate for it even if he observes it.[57]
MK 2013 AH, TM, AD, IM & DR

Many a one who fasts gets nothing from his fasting but thirst,[58] and many a one who stands[59] [awake at night] gets nothing from his standing but wakefulness.[60] MK 2014 DR

There is a *Zakāt* for everything, and the *Zakāt* of the body is fasting.
MK 2072 IM

FATHER

One of the finest acts of righteousness is for a man to maintain ties of relationship with his father's friends after he has departed.[61]
MK 4917 ML

The Lord's pleasure results from a father's pleasure, and the Lord's displeasure results from a father's displeasure. MK 4927 TM

FIRE

Only Allah punishes [i.e. only has a right to punish] with fire.
MK 3534 BK

It is not fitting that anyone but the Lord of fire should punish with fire. MK 3542 AD

Do not leave a fire burning in your house when you go to sleep. MK 4300 BM

This fire is just an enemy to you, so when you go to sleep extinguish it. MK 4301 BM

FOOD

Flesh which has grown out of what is *Harām* [unlawful] will not enter the Paradise. MK 2772 AH, DR & BH

Nobody which has been nourished with what is *Harām* will enter the Paradise. MK 2787 BH

Fire is more fitting for him whose flesh is nourished by what is *Harām*. MK 2825 BH

The worst kind of food is that at a wedding-feast [*walīmah*] to which the rich are invited and from which the poor are left out. MK 3218 BM

The Devil is present with one of you in everything he does, even he is present when he is eating food; so if a morsel drops from one of you he should remove whatever hurt may be on it and eat it and not leave it for the Devil. MK 4167 ML

One person's food is enough for two; two person's food is enough for four; and four person's food is enough for eight. MK 4178 ML

The lord of your condiment is salt. MK 4239 IM

FORGIVENESS

If anyone continually asks forgiveness, Allāh will make for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon. MK 2339 AH, AD & IM

Blessed is he who finds in his record[62] a great amount of forgiveness he asked for. MK 2356 IM

Allāh, the Most High, forgives his servant as long as the veil has not fallen. (Being asked, what was meant by 'veil', the Messenger of Allāh [SA] replied,) That a soul dies associating partners with Allāh. MK 2361 AH & BH

Allāh may forgive every sin except in the case of one who dies a *Mushrik* [polytheist], or one who intentionally kills a Muslim. MK 3468 AD

Moses,[63] son of 'Imrān, said, "My Lord, who is the greatest of Your servants in Your estimation?" He replied, "The one who forgives when he is in a position of power." MK 5120 BH

FRIDAY

The best day on which the sun has risen is Friday; on it Adam was created, on it he was brought into the Paradise, on it he was expelled from it, and the [Last] Hour will take place on no day other than Friday. MK 1356 ML

There is a time on Friday at which no Muslim will ask Allāh for any good but He will give it to him. MK 1357 BM

People must cease to neglect the [Prayers of] Friday, or Allāh will seal up their hearts and they will be among the negligent. MK 1370 ML

If anyone fails to observe [the Prayers of] three Fridays showing negligence in it, Allāh will seal up his heart.
MK 1371 AD, NS, IM, & DR

FRIENDSHIP

A *Mu'min* [Believer] is friendly, and there is no good in one who is neither friendly nor is treated in a friendly way.
MK 4995 AH & BH

A man follows his friend's *Dīn* [Religion], so each one of you should think about whom he makes his friend.
MK 5019 AH, TM, AD & BH

When a man establishes brotherly relations with another he should ask him his name, his father's name and the family from which he comes, for it binds the friendship more closely. MK 5020 TM

Friendliness towards people is half the intelligence. MK 5067 BH

FRIGHTENING

None of you should point a weapon at his brother [in Islam], for he does not know whether perhaps the Devil may draw it out while it is in his hand as a result of which he will fall into a pit in the Fire.
MK 3518 BM

It is not lawful for a Muslim to frighten another Muslim.
MK 3545 AD

If anyone gives his brother [in Islam] a look which frightens him, Allāh will frighten him on the Day of Resurrection. MK 3720 BH

FUNERAL [*JANĀZAH*]

Hurry a *janāzah*, for if the dead person was good, it is a good condition to which you are sending him on, but if he was otherwise it is an evil of which you are ridding yourself. MK 1646 BM

When you see a *janāzah* stand up;[64] but anyone who follows it must not sit down till the bier is placed on the ground. MK 1648 BM

Whoever attends the *janāzah* of a Muslim out of ***Īmān*** [Belief] and seeking a reward [from Allāh], and stays till *Salāt* [Prayer] is offered and the burial is completed, he will return with a reward of two *qīrāts*, each *qīrāt* being equivalent to Uhud;[65] and whoever performs *Salāt* over the dead and returns before the burial, he will come back with one *qirāt*. MK 1651 BM

FUTŪR [BREAKFAST AFTER FASTING]

The people will continue to be in good condition as long as they hasten the breaking of the *Sawm* [Fast].[66] MK 1984 BM

The *Dīn* [Religion] will continue to be dominant as long as people hasten to break the *Sawm*, because the Jews and the Christians delay doing so. MK 1995 AD & IM

G

GENTLENESS [*RIFQ*]

I begin the *Salāt* [Prayer], and intend to make it long, but when I hear some child crying, I shorten my *Salat*, being aware of its mother's emotions because of its crying. MK 1130 BK

Allāh is gentle and likes gentleness. MK 5068 ML

When a touch of gentleness is added to anything, it makes it graceful and when it is withdrawn from it, it makes it disgraceful.
MK 5068 ML

He who is deprived of gentleness is deprived of good.
MK 5069 ML

He who is given his share of gentleness is given his share of the good of this world and the Hereafter, but he who is deprived of his share of gentleness is deprived of his share of the good of this world and the Hereafter. MK 5076 SS

GRATITUDE [*SHUKR*]

If someone does good to you recompense him, but if you have not the means to do so, pray for him until you feel that you have recompensed him. MK 1943 AH, AD & NS

He who is not grateful to people is not grateful to Allāh.
MK 3025 AH & TM

Whoever has two characteristics will be recorded by Allāh as grateful. He who looks at his superior in respect of religious matters and follow him and at his inferior in respect of worldly affairs and praises Allāh for having bestowed on him a share of [His] favour larger than that of the other. MK 5256 TM

GRAVE

The grave is the first stage of the Hereafter; if one escapes [the dangers of] it, what follows is easier than it, but if one does not escape [the dangers of] it, what follows is more severe than it.
MK 132 TM & IM

Those who preceded you used to take the graves of their Prophets and righteous men as mosques,[67] but you must not take the graves as mosques. I forbid you to do that. MK 713 ML

I forbade you to visit graves, but you may [now] visit them.[68] MK 1762 ML

The grave is one of the gardens of the Paradise or one of the pits of the Fire.[69] MK 5352 TM

GREETINGS

You will not enter the Paradise till you believe, and you will not believe till you love one another. Let me guide you to something by doing which you will love one another. Spread *salām* among you. MK 4631 ML

One who is riding should offer *salām* to one who is walking, one who is walking should offer *salām* to one who is sitting, and a small company should offer *salām* to a large one. MK 4632 BM

The young should offer *salām* to the old; the one who is passing by to one who is sitting, and a small company to a large one. MK 4633 BK

The nearest man to Allāh is one who is first to offer *salām*. MK 4646 AH, TM & AD

The one who is the first to offer *salām* is free from pride. MK 4666 BH

GUIDANCE Also see: *SUNNAH*

The best guidance is that given by Muhammad [SA]. MK 141 ML

I am leaving with you two things. If you hold fast to these, you will never go astray: The Book of Allāh and my *Sunnah*. MK 186 MT

He who guides to what is good will have a reward equivalent to that of him who acts upon it. MK 209 ML

H

HADĪTH [TRADITION]

Let him who deliberately lies about me come to his abode in the Fire. MK 198 BK

May Allāh brighten a servant [of His] who hears what I say, gets it by heart, preserves it, and passes it on [to others]. MK 228 SF & BH

Be on your guard about [narrating] Hadīth from me, except what you know; let him who lies about me deliberately come to his abode in the Fire. MK 232 TM

HAJJ [PILGRIMAGE]

If anyone performs *Hajj* for Allāh without talking immodestly or acting wickedly, he will return [free from sin] as on the day his mother bore him. MK 2507 BM

A *Hajj* which is accepted will receive no less a reward than the Paradise. MK 2508 BM

HANDSHAKE

Whenever two Muslims meet and shake hands, their sins are forgiven before they separate. MK 4679 AH, TM & IM

Shake hands with one another, rancour will disappear. MK 4693 MT

HEALTH Also see: HYGIENE

You have a duty to your body. MK 2054 BM

He who has hair should honour it. MK 4450 AD

There are two favours [of Allāh] about which many people are deceived: health and sparetime. MK 5155 BK

A strong[70] *Mu'min* [Believer] is better and dearer to Allāh than a weak *Mu'min* and in both of them, there is good.[71] MK 5298 ML

HEART Also see: ALLĀH (*DHIKR* OF), REPENTANCE

The heart is like a feather in desert country which the winds keep turning over and over. MK 103 AH

These hearts become rusty just as iron does when water gets to it. (On being asked what could clear them, he replied,) Frequent remembrance of death and recitation of the Qur'ān. MK 2168 BH

Everything has a polish, and the polish for hearts is *dhikr* [remembrance] of Allāh. MK 2286 BH

In the body there is a piece of flesh, when it is sound the whole body is sound, and when it is corrupt, the whole body is corrupt. It is the heart. MK 2762 BM

HEIRS

A Muslim man who has something to be given as a bequest should not pass two nights without having his bequest written regarding it.[72]
MK 3070 BM

To leave your heirs rich is better than to leave them poor begging from people.
MK 3071 BM

HELL AND PARADISE

The Paradise is nearer to each of you than the thong of his sandal, and the Fire [Hell] is like that.
MK 2368 BK

The Fire is covered with lusts and the Paradise is covered with loathsome things.
MK 5160 BM

I have seen nothing [so dreadful] like the Fire which is neglected by him who should flee from it, or [so pleasant] like the Paradise which is neglected by him who should seek it.[73]
MK 5346 TM

HOARDING

He who withholds goods when people need it till the price rises is a sinner.
MK 2892 ML

A hoarder is a bad servant [of Allāh]. If Allāh lowers prices he is unhappy and if He raises them he is happy.
MK 2897 BH & RN

If anyone hoards foodstuff for forty days and then gives it in *sadaqah* [charity], that will not act as an atonement for him.
MK 2898 RN

HOSPITALITY

He who believes in Allāh and in the Last Day should honour his guest. MK 4243 BM

Hospitality is for three days; what goes beyond that is a *sadaqah* [charity]. MK 4244 BM

HOUR, THE [*AL-SĀ‘A*]

Among the signs of the Hour[74] will be the lifting of [revealed] knowledge, abundance of ignorance, prevalence of fornication, spread of wine-drinking, decrease in the number of men, increase in the number of women, so that even fifty women will have one man to look after them. MK 5437 BM

When the practice of honouring a trust is lost, expect the Hour. MK 5439 BK

The Hour will not come before wealth has been abundant and overflowing, before a man brings the *Zakāt* on his property and cannot find anyone who accepts it from him, and before the Arab land becomes meadows and rivers.[75] MK 5440 ML

The Hour will not come before there issues from the land of the Hijaz[76] a fire which will illuminate the necks of the camels in Basra.[77] MK 5446 BM

The Hour will not come before time contracts, a year being like a month, a month like a Friday,[78] a Friday like a day, a day like an hour, and an hour like the kindling of a fire.[79] MK 5448 TM

HOUSE

Keep your courtyards clean. MK 4487 TM

The best place for sitting is the one which is the most spacious.
MK 4723 AD

HUMBLENESS [*TAWĀDU'*] Also see: ANCESTRY, PRIDE

If anyone humbles himself for the sake of Allāh, Allāh will exalt him.
MK 1889 ML

Allāh has revealed to me: you must be humble so that no one boasts over another or oppresses another. MK 4898 ML

He who is humble for the sake of Allāh, Allāh will exalt him; he considers himself lowly but he is great in the eyes of the people.
MK 5119 BH

HUNGER AND THIRST

If any Muslim feeds another Muslim when he is hungry, Allāh will feed him with some of the fruits of the Paradise. If any Muslim gives another Muslim drinks when he is thirsty, Allāh will give him a pure drink, sealed.[80] MK 1913 AD & TM

The best *sadaqah* [charity] consists in your satisfying a hungry stomach. MK 1946 BH

HUSBAND

If I were to order anyone to prostrate himself before another, I would order a woman to prostrate herself before her husband.
MK 3255 TM

HYGIENE

When anyone of you drinks, he must not breathe into the vessel[81] and when he goes to toilet, he must not touch his penis with his right hand, or wipe himself with his right hand. MK 340 BM

None of you should urinate into standing water, which is not flowing, then wash in it. MK 474 BM

Spitting in the mosque is a sin which is expiated by burying it [the spittle]. MK 708 BM

When the time of *Salāt* [Prayer] comes and one of you needs to go to toilet, he should do that first. MK 1069 TM, MT, AD, & NS

HYPOCRISY [*NIFĀQ*]

There are three signs of a *Munāfiq* [hypocrite]: When he speaks he lies, when he makes a promise he breaks it, and when he is trusted, he betrays his trust. MK 55 BM

The *Munāfiq* is like a ewe which goes to and fro between two flocks, turning at one time to the one and at another time to the other. MK 57 ML

You will find that the worst of people [in respect of position] on the Day of Resurrection is the two-faced[82] who appears with one face to some and with another to others. MK 4822 BM

In the later times there will come forth men who will fraudulently use *Dīn* [Religion] for worldly ends and wear sheepskins in public to display meekness. Their tongues will be sweeter than sugar but their hearts will be the hearts of wolves. MK 5323 TM

In the later times there will be people who will be brethren in public but enemies in secret.[83] MK 5330 AH

Surely, I fear for this *Ummah* [people] every *Munāfiq* who talks wisely and acts unjustly. MK 5337 BH

I

IHSĀN

[Ihsān means that] you should worship Allāh as though you are seeing Him, for if you do not see Him, He sees you.[84] MK 2 ML

IMĀM

The one of you who is most versed in the Book of Allāh should act as Imām[85] for the people; but if they are equally versed in reciting it, then the one who has better knowledge in the *Sunnah*; if they are equal in respect of knowledge in the *Sunnah*, then the earliest of them in respect of *Hijrat*; if they have emigrated at the same time, then the oldest of them. MK 1117 ML

When one of you leads the people in *Salāt* [Prayer] he should be brief, for among them are the sick, the weak, and the aged. But when one of you performs *Salāt* alone, he may be as long as he likes.
MK 1131 BM

When you act as Imām for people, make the *Salāt* short with them.
MK 1134 ML

IMMORTALITY

When a man dies he loses the opportunities of doing any act, with three exceptions: *sadaqah* [charity] which continues to be supplied, or

knowledge from which benefit continues to be reaped, or a good [*Mu'min*] child who prays for him.
MK 203 ML

Among the actions and good deeds for which a *Mu'min* will continue to receive reward after his death are knowledge which he taught and spread, a good child whom he left behind, or a copy of the Qur'ān which he left as a legacy, or a mosque which he built, or a house which he built for a traveller, or a stream which he caused to flow, or a *sadaqah* which he gave from his property when he was well and alive, for which he will continue to receive reward after his death.
MK 254 IM & BH

INTENTION

The first person to be judged on the Day of Resurrection will be a man who died as a *Shahīd* [martyr]. He will be brought forward and after Allāh has reminded him of the favour He showed him and the man acknowledges it, He will ask, "What did you do [to show gratitude] for it?" The man will reply, "I fought for Your cause till I was martyred." Allāh will say, "You lie. You fought that you might be called courageous, and it was said so." Command will then be issued about him, and he will be dragged on his face and thrown into the Fire. Another man who acquired and taught knowledge and read the Qur'ān will be brought forward, and after Allāh has reminded him of the favour He showed him and the man acknowledges it, He will ask, "What did you do [to show gratitude] for it?" The man will reply, 'I acquired and taught knowledge and read the Qur'ān for Your sake.' Allāh will say, "You lie. You acquired knowledge that you might be called learned, and you read the Qur'ān that you might be called '*qārī*' [reader], and it was said so." Command will then be issued about him, and he will be dragged on his face and thrown into the Fire. Next a man whom Allāh made affluent and whom He gave all kinds of property will be brought forward, and after Allāh has reminded him of the favour He showed him and the man

acknowledges it, He will ask, "What did you do [to show gratitude] for it?" The man will reply, "I spent for Your sake for every cause liked by You." Allāh will say, "You did it that you might be called generous and it was said." Command will then be issued about him, and he will be dragged on his face and thrown into the Fire.
MK 205 ML

Allāh does not look at your forms and your possessions but He looks at your hearts and your deeds. MK 5314 ML

INTEREST Also see: SIN

Gold is sold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt, like for like and equal for equal, payment being made on the spot. If these classes differ, sell as you wish, if payment is made on the spot.[86] MK 2807 ML

A time is certainly coming to mankind when everyone will receive interest, and if he does not receive it some of its vapour or (according to some other report) its dust will reach him.[87]
MK 2818 AH, AD, NS, & IM

INVITATION

If somebody gives you an invitation, accept it.
MK 1943 AH, AD & NS

When one of you is invited to a meal, he should accept it. If he wishes he may eat, but if he wishes he may abstain from eating.
MK 3217 ML

ISLAM Also see: RELIGION

Islam means that you should testify that there is no god but Allāh and that Muhammad is Allāh's Messenger, that you should observe *Salāt* [Prayer], pay *Zakāt*, fast during Ramadān, and make *Hajj* to the House,[88] if you have the means to go there. MK 2 ML

When one of you practises his Islam well, every good deed he does will be recorded for him ten to sevenhundredfold,and every evil deed he does will be recorded as it is till he meets Allāh. MK 44 BM

(Being asked, what is the most excellent aspect of Islam, the Messenger of Allāh [SA] said,) It is to be seen in him from whose tongue and hand Muslims are safe. MK 46 AH

Islam began as a stranger[89] and will return to the state it began. So blessedness will be for the strangers.[90] MK 159 ML

A part of a man's good observance of Islam is that he avoids what does not concern him. MK 4839 MT & AH

ISLAMIC SOLIDARITY

You see, the *Mu'mins* [Believers] in their mutual pity, love and affection are like a [single] body. When a part [of it] has a complaint, the whole body is united with it in wakefulness and fever.
MK 4953 BM

The *Mu'mins* are like a single man; if his eye has a complaint, his whole [body] has a complaint, and if his head has a complaint, his whole [body] has a complaint. MK 4954 ML

The *Mu'mins* to one another are like a building whose parts support one another. MK 4955 BM

A *Mu'min* is another *Mu'min*'s brother who guards him against [his] loss and protects him[91] when he is absent. MK 4985 AD & TM

ISLAMIC *UMMAH*

We have been made superior to [other] peoples in three respects: Our ranks are formed like those of Angels;[92] all the earth has been made mosque for us;[93] and its dust has been made means of cleansing for us when we do not find water.[94] MK 526 ML

The first thing which brings forth good to this *Ummah* is *yaqīn* [firm conviction] and *zuhd* [renunciation], and the first thing which brings forth corruption to them is niggardliness and hope placed in future. MK 5281 BH

J

JIHĀD

A *Mujāhid* is he who strives with himself regarding obedience to Allāh.[95] MK 34 BH

It is the best Jihād when one speaks a true word in the presence of a tyrannical ruler. MK 3705 TM, AD & IM

Being stationed on the frontier of Allāh's path for a day is better than the world and what is on it. MK 3791 BM

A morning or an evening expedition in Allāh's path[96] is better than the world and what it contains. MK 3792 BM & MK 5614 BK

No servant [of Allāh] whose feet become dusty in Allāh's path will be touched by the Fire. MK 3794 BK

He who equips a fighter in Allāh's path has taken part in fighting, and he who looks after a fighter's family when he is away has taken part in fighting.
MK 3797 BM

There will always remain a group of Muslims fighting on behalf of this *Dīn* [Islam] till the Hour comes.
MK 3801 ML

The gates of the Paradise are under the shades of the swords.
MK 3852 ML

Know that the Paradise is under the shades of the swords.
MK 3930 BM

War is deception.[97]
MK 3939 BM

The *Mu'min* [Believer] strives [for the cause of Allāh] with his sword and his tongue.
MK 4795 SS

JOURNEY

When three [persons] are on a journey, they should appoint one of them as their leader.
MK 3911 AD

The leader of a group on a journey is one who serves them.
MK 3925 BH

JUDGE Also see: LITIGATION

Allāh does not purify a people among whom a weak man is not given his right.
MK 3004 SS

One must not give judgement between two persons when he is angry.[98]
MK 3731 BM

When a judge issues a verdict having tried his best to decide correctly and is right, he will have a double reward; and when he gives a verdict having tried his best to decide correctly and is wrong, he will have a single reward. MK 3732 BM

He who has been appointed a judge among the people, has been killed without a knife.[99] MK 3733 AH, TM, AD & IM

Judges are of three types, one of whom will be in the Paradise and two in the Fire. The one who will be in the Paradise is a man who knows what is right and issues judgement accordingly; but a man who knows what is right and acts unfairly in his judgement will be in the Fire. And [also] a man who issues judgement for people without having [required] knowledge will be in the Fire.

MK 3735 AD & IM

K

KNOWLEDGE

If anyone pursues a path in search of knowledge, Allāh will thereby make an easy path for him to the Paradise. MK 204 ML

The superiority of an *'ālim* [Islamic scholar] over an *'ābid* [worshipper] is like that of the full moon at full moonlit night over all the stars.

MK 212 AH, TM, AD, IM & DR

A word which contains wisdom is the stray animal [i.e. something sought-after] of a wise man; so wherever he finds it, he is most entitled to it. MK 216 TM & IM

The search for knowledge is an obligation laid on every Muslim.

MK 218 IM & BH

A *Mu'min* [Believer] will never be satisfied with the good he hears till he reaches the Paradise. MK 222 TM

He who is asked about something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection. MK 223 AH, AD & TM

If anyone acquires knowledge of things by which Allāh's good pleasure is sought, but acquires it only to get some worldly benefit, he will not experience the odour of the Paradise on the Day of Resurrection. MK 227 AH, AD & IM

If anyone is given a *fatwā* ignorantly, the sin rests on the one who gave it. MK 242 AD

Two greedy ones never attain satisfaction: He who is greedy for knowledge can never get enough of it, and he who is greedy for worldly goods can never get enough of it.[100] MK 260 BH

The calamity which affects knowledge is forgetfulness and its wasting is your conveying it to those who are unworthy of it. MK 265 DR

Knowledge from which no benefit is derived is like a treasure from which nothing is spent in Allāh's path. MK 280 AH & DR

The remedy for ignorance is questions.[101] MK 531 AD

In some knowledge there is ignorance.[102] MK 4804 AD

Asking good questions is half the knowledge. MK 5067 BH

Being given information is not like observation. MK 5738 AH

L

LABOUR

No one has ever eaten better food than what he eats as a result of the labour of his hands. Allāh's Prophet David[103] [AS] used to eat from what he had worked for with his hands. MK 2759 BK

(Being asked, what type of earning is the best, the Messenger of Allāh [SA] replied,) A man's work with his hand and every business transaction which is approved. MK 2783 AH

Give the labourer his wages before his sweat dries. MK 2987 IM

LIFE Also see: RELATIVES

The son of Adam was created with ninety-nine[104] [causes of] deaths at his side. If the [other causes of] deaths miss him he falls into senility till he dies. MK 1569 TM

Be in the world as though you were a stranger or one who is passing through. MK 1604 BK

Nothing but righteousness extends life. MK 2233 TM

Only righteousness extends life. MK 4925 IM

Be in the world as though you were a stranger or a wayfarer and reckon yourself to be among the inhabitants of the graves.
MK 5274 BK

LIQUOR

Never drink wine, for it is the root of every indecency. MK 61 AH

A *Mu'min* [Believer] will never be satisfied with the good he hears till he reaches the Paradise. MK 222 TM

He who is asked about something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection. MK 223 AH, AD & TM

If anyone acquires knowledge of things by which Allāh's good pleasure is sought, but acquires it only to get some worldly benefit, he will not experience the odour of the Paradise on the Day of Resurrection. MK 227 AH, AD & IM

If anyone is given a *fatwā* ignorantly, the sin rests on the one who gave it. MK 242 AD

Two greedy ones never attain satisfaction: He who is greedy for knowledge can never get enough of it, and he who is greedy for worldly goods can never get enough of it.[100] MK 260 BH

The calamity which affects knowledge is forgetfulness and its wasting is your conveying it to those who are unworthy of it. MK 265 DR

Knowledge from which no benefit is derived is like a treasure from which nothing is spent in Allāh's path. MK 280 AH & DR

The remedy for ignorance is questions.[101] MK 531 AD

In some knowledge there is ignorance.[102] MK 4804 AD

Asking good questions is half the knowledge. MK 5067 BH

Being given information is not like observation. MK 5738 AH

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Every liquor which intoxicates is *Harām* [unlawful]. MK 3637 BM

If a large amount of a thing causes intoxication, [even] a small amount of it is *Harām*. MK 3645 TM, AD & IM

Every intoxicant is *Harām*. MK 4291 ML

He who believes in Allāh and in the Last Day, should not sit on a dining-cloth, where wine is being served.[105] MK 4477 TM & SN

LITIGATION

If anyone makes a false claim to gain much thereby, Allāh will give him less instead of more. MK 3410 BM

The proof lies on the plaintiff and the oath must be taken by him who rejects the claim. MK 3758 BH

The man who is most hateful to Allāh is the one who quarrels and disputes most. MK 3762 BM

If anyone claims what does not belong to him, he does not belong to us, and let him come to his abode in the Fire. MK 3765 ML

Evidence is to be produced by the plaintiff and the oath is to be sworn by the defendant. MK 3769 TM

LIVELIHOOD

A time will come to mankind when a man will not care whether what he gets comes from a *Halāl* [lawful] or a *Harām* [unlawful] source. MK 2761 BK

Trying to earn a *Halāl* [income] is an obligatory duty in addition to the duties which are made obligatory. MK 2781 BH

When Allāh has fixed provision for any of you in a particular direction, he should not give it up till it changes.[106]
MK 2785 AH & IM

Economy in expenditure is half the livelihood. MK 5067 BH

LOAN

A loan must be paid back. MK 2956 TM & AD

The reward for [giving]) a loan is commendation[107] and repayment.
MK 2926 NS

LOVE

The best of all deeds is love for the sake of Allāh and hatred for the sake of Allāh. MK 32 AD

On the Day of Resurrection Allāh will say, "Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My shade when there is no shade but Mine". MK 5006 ML

A man [in the Hereafter] will be with one he loves. MK 5008 BM

Allāh, the Most High, has said, "My love is due to those who love one another for My sake, who sit together for My sake, who visit one another for My sake, who bestow things on one another for My sake." MK 5011 MT

When a man loves his brother [in Islam] he should tell him that he loves him. MK 5016 AD & TM

The dearest action to Allāh, the Most High, is love for the sake of Allāh and hatred for the sake of Allah. MK 5021 AH & AD

LUXURY Also see: SILK

If anyone drinks from a vessel of gold or silver or from one containing something of them, the fire of *Jahannam* [Hell] will bubble in his belly. MK 4285 DQ

Verily, he wears silk in this world who will have no share [of it] in the Hereafter. MK 4320 BM

Beware of living a life of luxury, for [the sincere] servants of Allāh are not luxurious in their lives. MK 5262 AH

M

MADĪNAH

Madīnah is like bellows which drives away its impurity and purifies what is good in it. MK 2739 BM

No one will act deceitfully towards the inhabitants of Madīnah without being dissolved as salt is dissolved in water. MK 2743 BM

Let him who affords, die in Madīnah, for I shall intercede for those who die there. MK 2750 AH & TM

MAKKAH

Allāh has made this town[108] sacred on the day He created the heavens and the earth. So it is sacred by the sacredness conferred on it by Allāh till the Day of Resurrection. MK 2715 BM

This *Ummah* [people] will continue to remain in good [condition] as long as they give this sacredness [of Makkah] due respect, but when they lose that they will perish. MK 2727 IM

MARRIAGE

Young men, those of you who can afford to bear the expenses involved in a marriage, should marry, for it makes [you] lower [your] gaze[109] and guards [your] modesty. MK 3080 BM

The marriage which receives more blessing is that which involves less burden.[110] MK 3097 BH

The lawful thing which Allāh hates most is divorce. MK 3280 AD

MARTYRDOM [*SHAHĀDAT*]

There are seven types of *Shahādat* apart from being killed in the path of Allāh: One who dies of plague; one who is drowned; one who dies of pleurisy; one who dies of an intestinal ailment; one who is burnt to death; one who is killed by something falling on him; and a woman who dies during pregnancy. MK 1561 MT, AD & NS

He who is killed in defence of his *Dīn* [Religion] is a *Shahīd* [martyr]; he who is killed in self-defence is a *Shahīd*; he who is killed in defence of his property is a *Shahīd*; and he who is killed in defence of his family is a *Shahīd* . MK 3529 TM, AD & NS

No one who enters the Paradise will want to return to this world even if he were to be owner of everything in the earth except the *Shahid*. He will wish to return to the world and be killed ten times because of the honours he sees [in the Hereafter]. MK 3803 BM

MEDICINE

Allāh has not sent down a disease without sending down a cure for it. MK 4514 BK

There is a medicine for every disease. When the medicine is applied to the disease, it is cured by Allāh's permission. MK 4515 ML

MERCY

When Allāh decided to bring the Creation into existence, He wrote, which is with Him above His Throne, "My mercy has taken precedence over My anger." (In another version) "has prevailed over My anger," MK 2364 BM

If a *Mu'min* knew the punishment of Allāh, no one would hope for His Paradise; and if a *Kāfir* [Disbeliever] knew the extent of His mercy, no one would despair of attaining His Paradise. MK 2367 BM

He who does not show kindness will not be shown kindness. MK 4678 BM

Allāh will not show mercy to him who does not show mercy to the people. MK 4947 BM

Mercy is taken away only from him who is unlucky. MK 4968 AH & TM

Show mercy to those who are in the earth, He who is in the Heaven will show mercy to you. MK 4969 AD & TM

Allāh, the Most High, had inscribed a document before bringing the Creation into being, "My mercy has preceded my anger." and that is in a written form with Him above the Throne. MK 5700 BM

MODERATION

Choose such actions as you are capable of performing, for Allāh does not grow weary till you do. MK 1243 BM

One should perform *Salāt* [Prayer] as long as he is lively,[111] but when he slackens he should stop. MK 1244 BM

A *Mu'min* [Believer] should not demean himself. (ON being asked, how could he demean himself, he replied,) By [willingly] exposing himself to a *Balā'* [trial] which he has not the capacity to endure. MK 2503 TM, IM & BH

Avoid too much laughter, for it slays the heart and removes the light of the face. MK 4866 BH

MONEY

A time is certainly coming to mankind when only *dīnār* and *dirham* will be of use.[112] MK 2784 AH

MOSQUE [*MASJID*]

One *Salāt* [Prayer] in this mosque of mine[113] is better than a thousand elsewhere, except the *Masjid al-Harām*. MK 692 BM

Do not make a journey except for [*Salāt* in] three mosques: the *Masjid al-Harām*, the *Masjid al-Aqsā* and this mosque of mine.[114]
MK 693 BM

The parts of the land dearest to Allāh are its mosques, and the parts most hated to Allāh are its markets. MK 696 ML

If anyone builds a mosque for Allāh, Allāh will build a house for him in the Paradise. MK 697 BM

If anyone goes out in the morning or in the evening to the mosque, Allāh will prepare for him his hospitality in the Paradise as often as he goes out in the morning or in the evening. MK 698 BM

The whole earth is a mosque, with the exception of a graveyard and a bath. MK 737 AD, TM & DR

When the wife of any one of you asks permission to go to the mosque he must not prevent her. MK 1059 BM

Do not prevent your women from coming to the mosques, but their houses are better for them. MK 1062 AD

Do not prevent the women from their shares in the mosques when they ask your permission. MK 1083 ML

If anyone builds a mosque that Allāh may be remembered in it, a house will be built for him in the Paradise. MK 3385 SS

MOTHER

Allāh has made it unlawful for you to be undutiful to your mothers.
MK 4915 BM

(When asked, "To whom I should show kindness?", the Messenger of Allāh [SA] replied,) Your mother. (When asked, "Who comes next?", he replied,) Your mother. (Again being asked,"Who comes next?", he replied,) Your mother. (Being asked once again, "Who comes next?", he replied,) Your father, then your relatives in order of relationship.
MK 4929 TM & AD

MU'ADHDHIN

The *Mu'adhdhins* will have the longest necks[115] on the Day of Resurrection. MK 654 ML

All *Jinns*, men or any other thing which hears the voice of a *Mu'adhdhin* [*Adhān*] as far away as it reaches, will testify on his behalf on the Day of Resurrection. MK 656 BK

MUHĀJIR [EMIGRANT]

A *Muhājir* is he who abandons what Allāh has prohibited.
MK 6 BK

A *Muhājir* is he who abandons faults and sins. MK 34 BH

(Being asked, what is the most excellent type of *Hijrat*, the Messenger of Allāh [SA] replied,) Avoiding what your Lord abhors.[116]
MK 46 AH

MU'MIN [BELIEVER] Also see: BELIEF

A *Mu'min* is he whom people trust with their lives and properties.
MK 33 TM & NS

(On being asked, what is *Imān* [Belief], the Messenger of Allāh [SA] said,) When your good deed pleases you and your evil deed grieves you, you are a *Mu'min*. MK 45 AH

None of you is a *Mu'min* till his passion follows what I have brought. MK 167 SS

The soul of a *Mu'min* is only a bird which feeds on the trees of the Paradise till Allāh restores it to his body on the day He resurrects him. MK 1632 MT, NS & BH

How amazing is the affairs of a *Mu'min*! If something good comes to him, he praises Allāh and thanks Him, and if he encounters an ordeal, he praises Allāh and shows endurance. So a *Mu'min* is rewarded in either case, even for the morsel he raises to his wife's mouth. MK 1733 BH

If anyone curses a *Mu'min* it is like killing him and if anyone charges a *Mu'min* with *Kufr* [Disbelief] it is like killing him. MK 3410 BM

How amazing is the affairs of a *Mu'min*! Everything turns out well for him; and that applies only to a *Mu'min*. If happiness befalls him, he gives thanks [to Allāh] and it turns out well for him, and if an ordeal befalls him, he shows endurance and it turns out well for him. MK 5297 ML

To me, the most pleasing of the *Mu'mins* are those people who will come after my time, who will find sheets containing a Book in whose contents they will believe. MK 6279 BH

(On being asked, if anyone is better than his *Sahāba*, the Messenger of Allāh [SA] replied,) Yes, people who will come after your time and will believe in me without having seen me. MK 6282 AH & DR

MU'MIN AND *MUNĀFIQ*

A *Mu'min* [Believer] is like a tender branch of a plant moved by the winds, sometimes being bent down and sometimes made to stand up straight, till his fixed time comes; but a *Munāfiq* [hypocrite] is like a pine tree standing firmly, which is unaffected by anything, till it is completely cast down. MK 1541 BM

A *Mu'min* is like a plant which is continually swayed by the wind, for the *Mu'min* is continually afflicted by trial [*balā'*]; but a *Munāfiq* is like a pine tree which does not shake till it is cut down.
MK 1542 BM

MURDER

No soul is slain unjustly without a portion of its blood being on Adam's first son,[117] because he was the first to introduce murder.
MK 211 BM

It is not lawful to kill a Muslim who testifies that there is no god but Allāh and that I am Allāh's Messenger except for one of three reasons: a life for a life; a married man who commits fornication;[118] and one who renounces his *Dīn* [Religion] and abandons the community. MK 3446 BM

Shedding of blood will be the first matter about which judgement will be given on the Day of Resurrection. MK 3448 BM

The passing away of the world would mean less to Allāh than the murder of a Muslim man.[119] MK 3462 TM & NS

If the inhabitants of heaven and earth were to share in [shedding] the blood of a *Mu'min* [Believer], Allāh would overturn them in the Fire.
MK 3464 TM

It is not lawful to kill a man who is a Muslim except for one of three reasons: fornication after marriage, or *Kufr* [Disbelief] after accepting Islam, or wrongfully killing someone, for which he may be killed. MK 3466 TM, NS, IM & DR

When two Muslims meet with their swords, the one who kills and the one who is killed will go to the Fire. (When asked what was wrong with the one who was killed, he replied,) [Because] He was eager to kill his companion. MK 3538 BM

MUSLIM Also see: ISLAM

A Muslim is he from whose tongue and hand other Muslims are safe. MK 6 BM

If anyone conceals [the fault of] a Muslim, Allāh will conceal him [his fault] in this world and the Hereafter. MK 204 ML

Abusing a Muslim is *Fusūq* [Disobedience] and fighting with him is *Kufr* [Disbelief]. MK 4814 BM

The most serious type of usury is lengthy talks tarnishing unjustly the honour of a Muslim. MK 5045 AD & BH

N

NEIGHBOUR Also see: CRITERION

When you make soup put in a good quantity of water and be mindful of your neighbours. MK 1937 ML

One must not prevent his neighbours from fixing a beam in his wall. MK 2964 BM

He who believes in Allāh and the Last Day should not give trouble to his neighbour. MK 4243 BM

I swear by Allah, he is not a *Mu'min* [Believer].[120] I swear by Allah, he is not a *Mu'min*. I swear by Allāh, he is not a *Mu'min*. (On being asked, who was he, the Messenger of Allāh [SA] replied,) The one from whose injurious conduct his neighbour is not safe.
MK 4962 BM

He from whose injurious conduct his neighbour is not safe, will not enter the Paradise. MK 4963 ML

Jibrīl [Gabriel][121] kept on recommending the neighbour to me so much so that I thought he would make him an heir. MK 4964 BM

He is not a *Mu'min* who eats his fill when his neighbour beside him is hungry. MK 4991 BH

NIGGARDLINESS

Beware of niggardliness, for niggardliness destroyed your predecessors inducing them to shed one another's blood and to treat things made *Harām* [unlawful] to them as *Halāl* [lawful]. MK 1865 ML

Niggardliness and *Īmān* [Belief] will never be combined in the heart of [Allāh's] servant.[122] MK 3828 NS

O

OATH

When you swear an oath and consider something else to be better than it, make atonement for your oath and do the thing that is better.
MK 3412 BM

He who swears by anyone but Allāh is a *Mushrik* [polytheist].
MK 3419 TM

OBEDIENCE

Avoid disobedience, for an act of disobedience entails Allāh's wrath.
MK 61 AH

All my *Ummah* [people] will enter the Paradise, except he who refuses. (On being asked who refuses, he replied,) He who obeys me will enter the Paradise and he who disobeys me has refused.
MK 143 BK

He who has obeyed me has obeyed Allāh and he who has disobeyed me has disobeyed Allāh. MK 3661 BM

[Even] If a mutilated slave is made your commander and he leads you in accordance with Allāh's Book, listen to him and obey.
MK 3662 ML

Listen and obey, even if an Abyssinian slave with a head like a raisin is made ruler over you. MK 3663 BK

A creature is not to be obeyed when it involves disobedience to the Creator. MK 3696 SS

OBSCENITY

Do not be one who uses obscene languages, for Allāh does not like obscene languages or the use of it. MK 4638 ML

A touch of obscenity brings only disgrace to everything.
MK 4854 TM

Obscenity is a part of harshness and harshness is in the Fire.
MK 5077 AH & TM

Surely Allāh abhors one who uses obscene and indecent languages.
MK 5081 TM

OPPRESSION [*ZULM*]

Fear the invocation of the one unjustly treated, for there is no veil between it and Allāh. MK 1772 BM

Beware of oppression, for oppression will be [one of the causes of] excessive darkness on the Day of Resurrection. MK 1865 ML

Oppression will be [one of the causes of] excessive darkness on the Day of Resurrection. MK 5123 BM

Allāh grants a respite to the oppressor, but when He finally seizes him, He will not let him escape. MK 5124 BM

He who has done a wrong affecting his brother's honour, or anything else, must settle it with him now before [the day] when there will be neither *dīnār* nor *dirham*.[123] If he has done any good deeds, that will be subtracted to the measure of his wrongdoing,[124] but if he has done no good deeds,[125] some of the evil deeds of his companion[126] will be taken and laid upon him. MK 5126 BK

Beware of the invocation of the oppressed, for he asks Allāh, the Most High, only for his due, and Allāh does not refuse to give a person his due. MK 5134 BH

If anyone walks with an oppressor to strengthen him, knowing that he is an oppressor, he has gone beyond the limits set by Islam.[127]
MK 5135 BH

When a man is oppressed and bears it patiently, Allāh will increase his honour on that account.
MK 5287 TM

ORPHAN

I and the one who takes responsibility for an orphan, whether of his own kin or of others, will be in the Paradise thus (and he pointed his forefinger and middle finger with a slight space between them).
MK 4952 BK

The best house among the Muslims is one which contains an orphan who is well-treated. The worst house among the Muslims is one which contains an orphan who is badly treated.
MK 4973 IM

If anyone provides food and drink for an orphan, Allāh will definitely guarantee him the Paradise, unless he commits an unpardonable sin.
MK 4975 SS

P

PARADISE

The keys of the Paradise are the testimony that "*Lā Ilāha Illallāh*" [There is no god but Allāh].[128]
MK 40 AH

Guarantee me six things from your side, I shall guarantee you the Paradise. Speak the truth when you talk, keep a promise when you make it, deliver [trusts] when you are trusted [with something], guard your private parts, cast down your eyes, and restrain your hands.[129]
MK 4870 AH & BH

Allāh, the Most High, said: I have prepared for My virtuous servants what eye has not seen, nor has ear heard, nor has come to the mind of man.
MK 5612 BM

The place occupied by a whip in the Paradise is better than the world and what it contains. MK 5613 BM

If one of the women of the Paradise were to look down to the earth she would illuminate the space in between, fill the space in between with fragrance, and her scarf on her head is better than the world and what it contains. MK 5614 BK

The inhabitants of the Paradise will eat and drink there, but will not spit, or pass water, or release the bowels, or blow the nose. MK 5620 ML

He who enters the Paradise will lead a life of ease and comfort, and will not be destitute, his clothing will not wear out and his youth will not pass away. MK 5621 ML

The lowest place[130] of any of you in the Paradise will be that He[131] will tell him to express his wish, and he will wish and wish. He will then ask him if he has expressed his wish and when he replies that he has, He will tell him that he will have what he has wished and an equal amount along with it. MK 5627 ML

The inhabitants of Paradise are hairless, beardless and have black eyes. Their youth does not pass away and their garments do not wear out. MK 5638 TM & DR

When the inhabitants of Paradise will enter it, Allāh, the Most High, will ask, 'Do you wish me to give you anything more?' They will say, 'Have You not brightened our faces, have You not brought us into the Paradise and saved us from the Fire?' The veil will then be raised and they will look at Allāh's Face. They will not have been given anything dearer to them than looking at their Lord. MK 5656 ML

PARENTS

Never be disobedient to your parents, even if they ask you to quit your family and your property.
MK 61 AH

May his nose touch dust, may his nose touch dust, may his nose touch dust.[132] (On being asked, who was he, the Messenger of Allāh [SA] replied,) He who, having his parents, one or both of them, live to old age, will not enter the Paradise.[133]
MK 4912 ML

A man's reviling his parents is one of the serious sins. (When asked, whether a man reviles his parents, the Messenger of Allāh [SA] replied,) Yes, he reviles the father of a man who then reviles his father, and he reviles a man's mother who then reviles his mother.
MK 4916 BM

The parent is the best of the gates of Paradise; so if you wish, take care of the gate, or lose it.[134]
MK 4928 TM & IM

PEACEMAKING

He is not a liar who makes peace between people, saying what is good and promoting good.
MK 5031 BM

Let me inform you of something which is better in degree than *Sawm* [Fast], *Sadaqah* [charity] and *Salāt* [Prayer]. ... It is making peace between people.
MK 5038 AD & TM

PERFUME

When one of you [women] comes to the mosque she must not touch perfume.
MK 1060 ML

If anyone is offered basil he must not reject it, for it is light to carry and has a sweet scent. MK 3016 ML

The perfume for men is that whose odour is apparent but colour is hidden, and the perfume for women is that whose colour is apparent but odour is hidden.[135] MK 4443 TM & SN

Allāh is *Tayyib* [good] and likes *tīb* [fragrant]; Clean and likes cleanliness; Generous and likes generosity; Munificent and likes munificence. MK 4487 TM

PIETY [*TAQWĀ*]

No servant [of Allāh] will attain to being one of the pious till he abandons things which are harmless through being on his guard against what is harmful.[136] MK 2775 TM & IM

Among Allāh's servants there is one who if adjured Allāh,[137] He would give consent to it. MK 3460 BM

I enjoin on you to be pious towards Allāh, for that will be the best adornment for everything that concerns you. MK 4866 BH

Hasab [nobility] is [the result of] wealth and *karam* [honour] is [the result of] *Taqwā*. MK 4901 TM & IM

You are not superior to red or black ones unless you excel them in *Taqwā*. MK 5198 AH

Among the people, the nearest to me are the pious, whoever they are and wherever they are. MK 5227 AH

POETRY

In some poetry, there is wisdom. MK 4784 BK

In some poetry, there is wisdom. MK 4804 AD

It is speech; what is good in it is good and what is bad in it is bad. MK 4807 DQ

POOR

The miserably poor [*muflis*] among my *Ummah* is he who will bring on the Day of Resurrection *Salāt* [Prayer], *Sawm* [Fast] and *Zakāt*, but will come having reviled this one, aspersed that one, devoured the property of this one, shed the blood of that one, and beaten this one. Then this one and that one will be given some of his good deeds; but if his good deeds are exhausted before he pays what he owes, some of their sins will be taken and cast upon him and he will be cast into the Fire. MK 5127 ML

Many a dishevelled one who is turned away from the doors, if he were to adjure Allah, He would justify him.[138] MK 5231 ML

Are you being given help and provision for any reason other than [the presence of] your weak ones?[139] MK 5232 BK

Seek me[140] among your weak ones,[141] for you are given provision, or are given help, only because of [the presence of] your weak ones. MK 5246 AD

POVERTY

O Allāh, I seek refuge in You from poverty, paucity and abasement. MK 2467 AD & NS

Poverty is near to being *Kufr* [Disbelief].[142] MK 5051 BH

PRAYER [*SALĀT*]

Never deliberately refrain from observing an obligatory *Salāt*, for he who deliberately refrains from observing an obligatory *Salat* will have Allāh's protection removed from him. MK 61 AH

When a Muslim nicely performs *wudū'* [ablution], *Khushū'* [humility], and *rukū'* [bowing] of a regular *Salāt*, definitely it will be an expiation for his past sins, provided he has not committed a major sin;[143] and that means for all time. MK 286 ML

Know that your best action is the *Salāt* and only a *Mu'min* [Believer] observes *wudū'* carefully. MK 292 MT, AH & DR

The key to the Paradise is the *Salāt*. MK 294 AH

Salāt without *Tahārat* [purification] is not accepted, nor *Sadaqah* [charity] from unlawfully earned property. MK 301 ML

The five regular *Salāt*, Friday to Friday, and *Ramadān* to *Ramadān* make atonement for what has happened between them,[144] when major sins have been avoided. MK 564 ML

Tell me, if there were a river at the door of one of you in which he takes a bath five times a day, would any of his filthiness remain? (When he received the reply that none of it would remain, he said,) That is like the five *Salāt*, by which Allāh obliterates sins. MK 565 BM

(When asked, what action is dearest to Allāh, the Messenger of Allāh [SA] replied,) *Salāt* at its proper time. MK 568 BM

What lies between an *'abd* [Allah's servant] and *Kufr* [Disbelief] is abandonment of the *Salāt*. MK 569 ML

If anyone forgets to observe a [regular] *Salāt* or oversleeps, expiation is made by observing it [soon] as he remembers it. MK 603 BM

There is no remissness in sleep, it is only when one is awake that there is remissness; so when some of you forgets a [regular] *Salāt* or oversleeps, he should perform it when he remembers it.
MK 604 ML

The *Salāt* performed in congregation is twenty-seven times more excellent than the *Salāt* performed alone. MK 1052 BM

Every step one takes towards the *Salāt* is a *sadaqah*.
MK 1896 BM

When you stand up for the *Salāt*, perform it as if it were your last [*Salāt* in life]. MK 5226 AH

Perfume and women have been made dear to me, but my 'delights of the eye'[145] has been provided in the *Salāt*. MK 5261 AH & NS

PRESENT

Give presents to one another, for a present removes rancour from the heart. MK 3028 TM

Make presents to one another and love one another, malice will vanish. MK 4693 MT

PRIDE Also see: ANCESTRY, HUMBLENESS

Allāh does not like pride. MK 1918 AD

He who has in his heart as much pride as a grain of mustard-seed, will not enter the Paradise. MK 5107 ML

Pride means disdaining what is truth and despising people.
MK 5108 ML

Allāh, the Most High, says: Pride is My cloak and majesty is My lower garment; whoever vies with Me for one of these two, I shall throw him in the Fire. MK 5110 ML

He who is proud will be abased by Allāh; he considers himself great but he is lowly in the eyes of the people. MK 5119 BH

PROPERTY Also see: WEALTH

The property of a person does not become *Halāl* [lawful] for another except with his consent. MK 2946 BH & DQ

Good is *Halāl* property for an honest man.[146] MK 3756 AH

[Allāh's] servant says: "My property, my property.", whereas the part of his property which [actually] belongs to him is of three types: what he eats and uses up, what he wears and makes threadbare, or what he gives away and so preserves. Everything else is left to others by him when he departs. MK 5166 ML

To whom of you is his heir's property dearer than his own? (On receiving the reply: O Messenger of Allāh! there is none among us whose property is not dearer to him than his heir's.", he said,) His own property is what he has sent before,[147] and his heir's property is what he has left behind. MK 5168 BK

When there is no blessing in the property of [Allāh's] servant he applies it to water and clays.[148] MK 5209 BH

PROPHETHOOD, FINALITY OF

I am the seal of the Prophets; there will be no Prophet after me.
MK 5406 AD

The way in which I may be compared with the other Prophets is by a castle which was beautifully constructed, but in which the place of one brick was left incomplete. Sightseers went round admiring the beauty of its construction with the exception of the place for that brick. Now I have filled up the place of that brick, with me the building is completed and with me the Messengers are complete.
MK 5745 BM

I have been given superiority over other Prophets in six respects: I have been given words which are concise but comprehensive;[149] I have been helped by terror;[150] spoils have been made *Halāl* [lawful] to me; the [entire] earth has been made for me mosque and *tahūr* [ceremonially pure];[151] I have been sent to all mankind; and the line of Prophets is made closed with me.[152] MK 5748 ML

I have been sent to perfect good qualities of character and to complete excellent deeds. MK 5770 SS

PROPHETIC ATTRIBUTE

If I had gold to the measure of Uhud, I would not like to keep any of it more than three days, except what I put aside to pay a debt.
MK 1859 BK

A good dream is a forty-sixth part of Prophethood.[153]
MK 4608 BM

A good manner of conduct, deliberation and moderation are a twenty-fourth part of prophethood. MK 5059 TM

PROSPERITY, FUTURE

Give *sadaqah* [charity], for a time is coming to you when a man will walk with his *sadaqah* and find no one to accept it. A man will say, "If you had brought it yesterday I would have accepted it, but today I have no need for it".[154] MK 1866 BM

PRUDENCE

A *Mu'min* [Believer] is not stung twice from the same hole.
MK 5053 BM

The prudent man is he who subdues himself[155] and works for what comes after death and the incapable man is he who lets himself follow his passions and puts his hope in Allāh. MK 5289 TM & IM

PUBLIC NUISANCE

Guard against three things which bring forth cursing: relieving oneself at a public place, the middle of a road, and in the shade [of tree, etc.]. MK 355 AD & IM

If anyone were to look into your house without your permission[156] and you were to throw a pebble at him and put out his eye, you would be guilty of no offence. MK 3514 BM

PUBLIC PROPERTY

(When a collector of *Zakāt* came to the Prophet [SA] back from his official duty and said to him, "This is for you [for the Treasury] and that was given to me as a present.", he delivered an address in which he said,) I employ men from you to deal with certain matters from among that Allāh has entrusted to me, yet, one of them comes and says, "This is for you and that is a present which was given to me." Why did he not sit in his father's or his mother's house and see whether it would be given to him or not? By Him in whose hand my soul is, whoever takes any of it will inevitably bring it on the Day of Resurrection carrying it on his neck, be it a camel which rumbles, an ox which bellows, or a sheep which bleats. MK 1779 BM

If I appoint anyone of you to deal with a matter and he conceals from me a needle or something which is more than that, it is dishonesty, and he will bring it on the Day of Resurrection.
MK 1780 ML

PURIFICATION [*TAHĀRAT*] Also see: ABLUTION, BATH, TOOTH-STICK

Tahārat is half the *Imān* [Belief]. MK 281 ML

The key of the *Salāt* [Prayer] is *Tahārat*. MK 294 AH

Q

QUR'ĀN Also see: BOOK OF ALLĀH, FASTING

Disputation about the Qur'an is *Kufr* [Disbelief].
MK 236 AH & AD

The best among you is one who learns and teaches the Qur'ān.
MK 2109 BK

One who is an expert in the Qur'ān is with the noble, upright Recording Angels.
MK 2112 BM

Anyone who has nothing of the Qur'ān within him is like a ruined house. MK 2135 TM & DR

If anyone recites a letter of Allāh's Book, he will be credited with a good deed, and a good deed gets a tenfold reward.
MK 2137 TM & DR

Keep on taking care of the Qur'ān,[157] for I swear by Him in Whose hand my soul is that it is more liable to escape than camels which are tethered. MK 2187 BM

He who holds the Qur'ān is like the owner of tethered camels. If he pays attention to them he keeps hold of them, but if he lets them loose they go away. MK 2189 BM

Every Prophet was given such miracles which made people believe. What I have been given is *Wahy* which Allah has revealed to me, and I hope I may be the one among them who will have the largest number of followers on the Day of Resurrection. MK 5746 BM

R

RAMADĀN

He who fasts during *Ramadān* with *Īmān* [Belief] and seeking reward [from Allāh] will have his past sins forgiven. He who stands during *Ramadān* with *Īmān* and seeking reward [from Allāh] will have his past sins forgiven. MK 1958 BM

[In a sermon which he delivered on the last day of *Sha'bān*, the Messenger of Allāh {SA} said,] O people! a great month, a blessed month, a month containing a night[158] which is better than a thousand months has approached you. Allāh has made its *Sawm* [Fast] obligatory, and standing[159] during its nights a voluntary practice.

Whoever draws near [to Allāh] during it with a good deed will be like one who accomplishes an obligatory duty in any other [month], and whoever accomplishes an obligatory duty in it will be like one who accomplishes seventy obligatory duties in any other month. It is a month of *sabr* [endurance] and the reward of *sabr* is the Paradise. [It is] A month of sharing [the livelihood] with others. [It is] A month in which a *Mu'min*'s [Believer's] provision is increased. Whoever during this [month] offers something to a fasting man to break his Fast, will have his sins forgiven and salvation from the Fire, and also will have a reward equal to his without his reward being diminished.

MK 1965 BH

RELATIVES

Sadaqah given to a poor man is just a charity, but when given to a relative, it serves a double purpose, being a charity and a connecting link.
MK 1939 AH, TM, NS, IM & DR

The maternal aunt is in the position of the mother. MK 3377 BM

He who wishes to have his provision enlarged and his span of life extended, should treat his relatives well. MK 4918 BM

The one who joins [ties of relationship] is not the one who requites others, the one who [actually] joins is he who joins his ties of relationship when they are severed. MK 4923 BK

RELIGION [*DĪN*] Also see: ISLAM

He who does not fulfil his covenant has no *Dīn*. MK 35 BH

The *Dīn* will shrink back to Hijāz as a snake shrinks back to its hole, and the *Dīn* will seek refuge in Hijaz as the mountain goat seeks refuge in the mountain top. MK 170 TM

When Allāh wishes good for anyone He gives him *Fiqh* [comprehension] in the *Dīn* [Religion]. MK 200 BM

Allāh, the Most Glorified, revealed to me.... The basis of the *Dīn* [Religion] is *wara'* [abstinence]. MK 255 BH

The *Dīn* is [endowed with] facility. MK 1246 BK

He who cheats [others] does not belong to me. MK 2860 ML

He who plunders does not belong to us. MK 2947 TM

The *Dīn* consists in sincere conduct. MK 4966 ML

Allāh, the Most High, gives worldly things to those He loves and those He does not love, but He gives *Dīn*[160] only to those He loves. MK 4994 AH & BH

A time is coming to the people when who adheres to his *Dīn* will be like one who seizes live coals. MK 5367 TM

REPENTANCE [*TAWBAH*] Also see: HEART

Turn, you people, in repentance to Allāh, for I turn in repentance to Him a hundred times a day. MK 2325 ML

All sons of Adam are liable to sin, but the best of sinners are those who are given to repentance. MK 2341 TM, IM & DR

When a *Mu'min* [Believer] commits sins, there grows a black spot in his heart but if he repents and asks forgiveness, his heart becomes polished. If he increases [his sins], it [the spot] enlarges till it sweeps over his [entire] heart. MK 2342 AH, TM & IM

Allāh accepts a servant's repentance till he gives up his spirit in death. MK 2343 TM & IM

He who repents of a sin is like him who has committed no sin. MK 2363 IM & BH

RESPONSIBILITY

He who stands surety is held responsible. MK 2956 TM & AD

It is an enough guilt for a man to destroy [by not giving food to] one he is responsible to maintain . MK 3346 ML

Each of you is a shepherd and each of you is responsible for his flock. MK 3685 BM

RIGHTEOUSNESS [*BIRR*]

Righteousness is that with which the soul is tranquil and the heart is tranquil. MK 2774 AH & DR

Righteousness is a good character. MK 5073 ML

ROAD

When you disagree about a road, its breadth should be made seven cubits [about 4 metres]. MK 2965 ML

(On being asked, what is the road's due, the Messenger of Allāh [SA] replied,) Lowering the gaze, removing anything harmful, returning *salam*, enjoining what is right and forbidding what is wrong.
MK 4640 BM

There is no good in sitting in the roads except for one who guides [people] to the way, returns greetings, casts down his gaze, and helps in managing loads.[161] MK 4661 SS

RULER Also see: OBEDIENCE

Do not ask for rulership, for if you are given it as a result of asking, you will be left to deal with it yourself, but if you are given it without asking, you will be helped in undertaking it. MK 3412 BM

You will be eager for the office of a ruler, but it will be a cause of remorse on the Day of Resurrection. It is a good suckler but an evil weaner.[162] MK 3681 BK

The Paradise will be forbidden to any ruler who rules over Muslim subjects and dies while acting dishonestly towards them.
MK 3686 BM

The best of Allāh's servants in respect of position with Allāh on the Day of Resurrection will be a just and gentle ruler [Imām]; and the worst of the people in respect of position with Allāh on the Day of Resurrection will be a tyrannical and harsh ruler. MK 3719 BH

When your rulers are your best people, your rich men are your generous people and your affairs are conducted by mutual consultation, the surface of the earth will be better for you than its interior. MK 5368 TM

When your rulers are your worst people, your rich men are your niggardly people and your affairs are in the hands of your women, the interior of the earth will be better for you than its surface.
MK 5368 TM

S

SAHĀBI

Honour my *Sahāba* [companions], for they are the best of you; then those who follow them immediately; then those who follow them immediately.
MK 6003 NS, AH & HK

Fear Allāh regarding my *Sahāba*, fear Allāh regarding my *Sahāba*, and do not make them a target after I am gone. He who loves them does so from love of me, and he who hates them does so from hatred of me.
MK 6005 TM

Among my *Ummah* [people] my *Sahāba* are like salt in food. Food is good only when there is salt in it.
MK 6006 SS

SALVATION

None of you will be rescued[163] by his [good] deed. (Being asked, "Even not you, O Messenger of Allāh?", he replied,) Not even me unless Allāh covers me with His mercy;[164] so be upright, moderate, and worship [Allāh] in the morning and evening and the earlier part of night and earnestly practise moderation;[165] you will reach [the target].
MK 2371 BM

What anyone of you does will not bring him into the Paradise or protect him from the Fire, including myself, except by Allāh's mercy.[166] MK 2372 ML

SERVANT

He who has his brother [in Islam] put under his authority by Allāh, should feed him from what he eats, clothe him from what he wears, and not impose on him a work which is too much for him, but if he does so he must help him in it. MK 3345 BM

When a servant prepares for some of you his food and brings it to him after [he had encountered the suffering of] being near its heat and smoke [when preparing it], he should make him sit down with him and eat. MK 3347 ML

(On being asked as to how often a servant may be forgiven, the Messenger of Allāh [SA] replied,) Forgive him seventy times a day. MK 3367 AD

SHAME [*HAYĀ'*]

Shame is a branch of *Īmān* [Belief] MK 5 BM

You must avoid being naked, for with you are those who do not leave you except when you are relieving yourselves and when a man has intercourse with his wife. So be shameful to them and honour them.[167] MK 3115 TM

A touch of shame only adorns a thing. MK 4854 TM

Shame brings nothing but good. MK 5071 BM

One of the things people have received from the sayings of the earlier prophethood is: "If you have no shame, do whatever you like." MK 5072 BK

Shame is a part of *Imān* and *Imān* is in the Paradise. MK 5077 AH & TM

Every *Dīn* [Religion] has a [special] character and the character of Islam is shame. MK 5090 MT

Shame and *Imān* remain together; when one is withdrawn the other is also withdrawn. MK 5093 BH

SHROUD [*KAFN*]

When one of you shrouds his brother [in Islam] he should use a good shroud. MK 1636 ML

Wear your white garments, for they are among your best garments, and shroud your dead in them. MK 1638 AD,TM & IM

SILENCE

He who believes in Allāh and the Last Day should say what is good, or keep silent. MK 4243 BM

He who keeps silent is safe. MK 4836 AH, TM, DR & BH

Dictating what is good is better than silence and silence is better than dictating what is bad. MK 4864 BH

Observe long silence, for it is a means of driving away the Devil and [also] is a help to you in your *Dīn* [Religion]. MK 4866 BH

SILK Also see: LUXURY

Only he who has no share[168] in the Hereafter wears silk in this world.
MK 4320 BM

Gold and silk are made *Halāl* [lawful] to the females among my *Ummah* [people] but *Harām* [unlawful] to its males.
MK 4341 TM & NS

SIN

(On being asked what is sin, the Messenger of Allāh [SA] replied,) When something smites your conscience, leave it.[169] MK 45 AH

The major sins are associating others with Allāh, disobedience to parents, murder, and ominous perjury. MK 50 BK

Avoid the seven disastrous [sins]. (Being asked, what are they, the Messenger of Allāh [SA] said,) Associating others with Allah, magic, slaying the soul Allāh has forbidden except by right, devouring interest, consuming the property of an orphan, turning back on the day of [army's] advances,[170] and slandering chaste *Mu'min* [Believer] women who are indiscreet. MK 52 BM

When one commits fornication he is not a *Mu'min*;[171] when one steals he is not a *Mu'min*; when one drinks wine he is not a *Mu'min*; when one takes plunder on account of which men raise their eyes at him he is not a *Mu'min*; and when one betrays he is not a *Mu'min*; so beware, beware. MK 53 BM

Sin is that which revolves in the mind and moves to and fro in the heart, even if people give you a decision in its favour.
MK 2774 AH & DR

The thing I fear most for my *Ummah* [people] is what Lot's people to did.
MK 3577 TM & IM

Sin is that which revolves in your heart, about which you do not want people to know.
MK 5073 ML

When sin is committed in the earth, he who sees it and disapproves of it, will be like one who was not present [there], but he who is not present [there] when it is done and approves of it, will be like him who sees it.
MK 5141 AD

SLANDER [*GHĪBAT*]

It is mentioning about your brother [in Islam] something which he would dislike.
MK 4828 ML

Let what you know of yourself keep you from [slandering] other people.[173]
MK 4866 BH

SOCIAL DUTY

A Muslim has five duties towards another Muslim: to return a *salām*, to visit the sick, to follow funerals, to accept an invitation, and to say, '*Yarhamuka Allāh*.' [May Allāh bless you.] when he sneezes.
MK 1524 BM

A Muslim has six duties towards another Muslim. (On being asked, what were they, the Messenger of Allāh [SA] said,) When you meet him offer *salām* to him; when he invites you accept his invitation; when he seeks your advice give it to him; when he sneezes and praises Allāh say, '*Yarhamuka Allāh*.' [May Allah bless you.], when he is sick visit him; and when he dies follow him [up to the grave].
MK 1525 ML

When a Muslim pays a visit to his sick Muslim brother he continues to remain in the garden of Paradise till he returns. MK 1527 ML

On the Day of Resurrection Allāh , the Most High, will say, "Son of Adam, I was sick and you did not visit Me." He will reply, "My Lord, how could I visit You when You are the Lord of all Being?" He will say, "Did you not know that My servant so and so was sick and yet you did not visit him? Did you not know that if you had visited him you would have found Me with him? Son of Adam, I asked you for food but you gave Me none." He will reply, "My Lord, how could I feed You when You are the Lord of all Being?" He will say, "Did you not know that My servant so and so asked you for food and yet you gave him none? Did you not know that if you had fed him you would have found that with Me? Son of Adam, I asked you for a drink, but you gave Me none," He will reply, "My Lord, how could I give You drink when You are the Lord of all Being?" He will say, "My servant so and so asked you for a drink but you gave him none. Did you not know that if you had given him something to drink you would have found that with Me?" MK 1528 ML

If anyone condoles with one who has been afflicted [with an ordeal], he will have a reward equivalent to his. MK 1737 TM & IM

One who strives for a widow and a poor person is like one who strives in Allāh's path. MK 4951 BM

SOCIAL WORK

If anyone removes one of the anxieties of this world from a *Mu'min* [Believer], Allāh will remove one of the anxieties of the Day of Resurrection from him. MK 204 ML

If anyone smooths the way for one who is destitute, Allāh will smooth the way for him in this world and in the Hereafter. MK 204 ML

Allāh helps [His] servant as long as the servant helps his brother [in Islam].
MK 204 ML

I have seen a man going about in the Paradise [as a reward] for cutting down a tree which was [standing] on a road and hurting people.
MK 1905 ML

(When asked to teach something from which the questioner could receive some benefit, the Prophet [SA] said,) Remove harmful things from the road of Muslims.
MK 1906 ML

When you help a man who has bad eyesight, it counts to you as a *sadaqah* [charity].
MK 1911 TM

When you remove stones, thorns and bones from the road, it counts to you as a *sadaqah*.
MK 1911 TM

If anyone supplies the need of anyone of my *Ummah* [people] desiring thereby to please him, he has pleased me; he who has pleased me, has pleased Allāh; and he who pleases Allāh, Allāh will bring him to the Paradise.
MK 4996 BH

SPEECH Also see: SILENCE

In eloquence, there is magic.
MK 4783 BK

A servant [of Allāh] speaks a word which is pleasing to Allāh, without considering it of any importance, Allāh exalts him several grades for it; another servant [of Allāh] speaks a word which is displeasing to Allāh, without considering it of any importance; for it, he will be thrown into *Jahannam* [Hell].
MK 4813 BK

Do not say anything you will have to make excuse for tomorrow.
MK 5226 AH

SUHŪR [MEAL TAKEN BEFORE STARTING A FAST]

Take *suhūr*, for there is a blessing in taking *suhūr*. MK 1982 BM

The difference between our *Sawm* [Fast] and that of the *Ahl al-Kitāb* [People of the Book], is taking *suhūr*.[174] MK 1883 ML

SUICIDE

If anyone kills himself with something in this world he will be punished with it on the Day of Resurrection. MK 3410 BM

He who throws himself from a mountain and [thus] kills himself will be thrown down in the fire of *Jahannam* [Hell] and remain in it for ever and ever; he who sips poison and [thereby] kills himself will have his poison in his hand and sip it for ever and ever in the fire of *Jahannam*; and he who kills himself with a piece of iron will have his piece of iron[175] in his hand and will stab with it in his belly in the fire of *Jahannam* for ever and ever. MK 3453 BM

He who strangles himself will do so in the Fire; and [also] he who stabs himself will do so in the Fire. MK 3454 BK

SUNNAH

He who avoids my *Sunnah* does not belong to me. MK 145 BK

Those who will live after me will soon see quite a number of differences in opinion. You must therefore follow my *Sunnah* and that of the 'Rightly Guided Caliphs'.[176] Hold to it and stick fast to it.
MK 165 AH, AD, TM & IM

Whoever revives a *Sunnah* of mine which has been neglected after my time will have a reward equal to the rewards of those who act upon it, without their rewards being diminished in any way.
MK 168 TM

He who loves the *Sunnah* has loved me, and he who loves me will be with me in the Paradise. MK 175 TM

SUPERIORITY Also see: CRITERION, PIETY

The best of Allāh's servants are those who, when seen, Allāh is remembered. MK 4871 AH & BH

No one has superiority over another except in [respect of adherence to] *Dīn* [Religion] and *Taqwā* [piety]. MK 4910 AH & BH

The best of you is he in whose good, hopes are placed and from whose evil, people are safe, and the worst of you is he in whose good, hopes are not placed and from whose evil, people are not safe.
MK 4993 TM & BH

The best of you are those who, when seen, Allāh is remembered.
MK 5023 IM

SUPPLICATION [*DU'Ā*]

A Muslim's supplication for his absent brother [in Islam] is granted.
MK 2228 ML

Supplication is a worship. MK 2230 AH, TM, AD, NS & IM

Nothing but a supplication averts the *Qadā*. MK 2233 TM

The supplication that gets the quickest answer is that made by one for another who is absent. MK 2247 TM & AD

Any Muslim who makes a supplication concerning anything except something sinful or which involves breaking ties of relationship, Allāh will give him for it one of the three things: He will grant his supplication for him quickly, or preserve it for him for the Hereafter, or turn away from him an equivalent amount of evil. MK 2259 AH

Nothing but a supplication averts the *Qadr*. MK 4925 IM

T

TIME ELEMENT Also see: ALLĀH (*DHIKR* OF), HEALTH, HOUR

(When asked, what time is the best, he replied,) Later half of the night. MK 46 AH

O Allāh, bless my *Ummah* [people] in their early morning.[177]
MK 3908 TM, AD & DR

The virtuous people will depart one after another and there will remain refuse like that of barley or date which Allāh will treat as of no importance. MK 5362 BK

When the time [Last Hour] will draw near, knowledge will be withdrawn,[178] tribulations will appear, niggardliness will be cast [into people's hearts], and '*harj*' will be prevalent. (Being asked, what was '*harj*', he said,) Killing. MK 5389 BM

No time will come to you which will not be followed by one that is worse till you meet your Lord. MK 5392 BK

TONGUE Also see: SILENCE, SPEECH

Whoever guarantees me what is between his jaws and what is between his legs, I shall guarantee him the Paradise. MK 4812 BK

Do you know the things which most commonly bring people into the Fire? Two hollow things: mouth and private parts.
MK 4832 TM & IM

He who guards his tongue, Allāh will conceal his secrets.
MK 5121 BH

TOOTH-STICK [*MISWĀK*]

Tooth-stick is a means of purifying the mouth, and is pleasing to the Lord. MK 381 BK, SF, AH, DR & NS

I have said much to you about the tooth-stick. MK 387 BK

Were it not that I would bother my *Ummah* [people], I would order them to use the tooth-stick before every *Salāt* [Prayer].
MK 390 TM

TRADE

May Allāh show mercy to a man who is kindly when he sells, when he buys, and when he makes a claim. MK 2790 BK

The truthful and trustworthy merchant is associated with the Prophets, the *Siddīqīn* [the Sincere] and the *Shuhadā'* [Martyrs].
MK 2796 TM & DR

Assembly of merchants! Nugatory speech and swearing have a place in business transactions, so mix it with a *sadaqah* [charity].[179]
MK 2798 AD, TM, NS & IM

The merchants will be raised up on the Day of Resurrection as evildoers except those who are pious, righteous and honest.
MK 2799 TM, IM & DR

One must not haggle over the haggling of his Muslim brother.
MK 2851 ML

Allāh, the Most High and Glorified, says, I make a third with two partners as long as one of them does not betray the other, but when he betrays him I depart from them.[180] MK 2933 AD & RN

TRIBULATION

Anyone for whom Allāh intends some good is made to suffer some affliction from Him. MK 1536 BK

(When asked, which people suffered the greatest tribulation [*balā'*], the Prophet [SA] replied,) The Prophets, then those who come next to them, then those who come next to them. A man is tested in keeping with his [steadfastness in] *Dīn* [Religion]; if he is firm in his *Dīn* his trial is severe, but if there is delicacy in his *Dīn* it is made light for him, and it continues like that till he walks on the earth having no sin. MK 1562 TM, IM & DR

The magnitude of the reward goes along with the magnitude of the tribulation [*balā'*]. MK 1566 TM & IM

TRUST

He who is not trustworthy has no *Imān* [Belief]. Mk 35 BH

Deliver trust to one who trusts you and do not betray the trust of one who betrays you. MK 2934 TM, AD & DR

If a man tells something [secret] then leaves, it is a trust.
MK 5061 TM & AD

TRUTH

Adhere to the truth, for truth leads to righteousness [*birr*] and righteousness leads to the Paradise. MK 4824 BM

Speak the truth, even if it is bitter. MK 4866 BH

Let not augustness of the people prevent anyone of you from speaking the truth when he knows it. MK 5145 TM

A section of my *Ummah* [people] will continue to hold to the Truth, remaining dominant without being bothered by those who oppose them till Allāh's Command comes. MK 5406 AD

U

'ULAMĀ' [SCHOLARS IN ISLAM]

Allāh will not take away knowledge by removing it from His servants, but He will take away knowledge by taking away the *'ulamā'*.
MK 206 BM

The *'ulamā'* are the heirs of the Prophets.
MK 212 AH, TM, AD, IM, & DR

The superiority of an *'ālim* [scholar in Islam] over a [mere] *'ābid* [worshipper] is like that of mine over the most contemptible among you. MK 213 TM

(When asked how much a man had to learn to become a *Faqīh*, the Messenger of Allah [SA] said,) If anyone preserves for my people forty *ahādīth* concerning their *Dīn* [Religion], Allāh will raise him up as a *Faqīh*, and I shall be an intercessor and witness for him on the Day of Resurrection. MK 258 BH

'UMRAH [MINOR PILGRIMAGE]

An *'Umrah* is an expiation for sins committed between it and the other [*'Umrah*]. MK 2508 BM

An *'Umrah* in *Ramadān* is equal to a *Hajj*. MK 2509 BM

UNITY

Allāh will not cause all my *Ummah* [people] (or he said, Muhammad's *Ummah*) to err. Allāh's hand is over the community [*al-Jamā'ah*], and he who is separate from it will be separate in the Fire. MK 173 TM

Follow the main body [*al-sawād al-a'zam*], for he who is separate from it will be separate in the Fire. MK 174 IM

He who separates himself a handbreadth from the community, has cast off the rope of Islam from his neck. MK 185 AH & AD

W

WEALTH Also see: PROPERTY

This wealth is green and sweet, and he who receives it with a generous mind will be blessed in it, but he who receives it with an avaricious mind will not be blessed in it, and will be like one who eats but does not get satisfaction. MK 1842 BM

This wealth is green and sweet, and he who acquires it and applies it rightly finds it a good help, but he who acquires it wrongly is like one who eats without being satisfied and it will be a witness against him on the Day of Resurrection. MK 5162 BM

I swear by Allāh that it is not poverty that I fear for you, but I fear that worldly goods may be given to you lavishly as they were given to those who were before you, then you may vie with one another in desiring it as they did, and that it may destroy you as it destroyed them. MK 5163 BM

Every *Ummah* [people] has a *fitnah* [ordeal] and my *Ummah*'s *fitnah* is wealth. MK 5194 TM

The son of Adam becomes decrepit but two things remain young in him: avidity for wealth and avidity for life. MK 5270 BM

If the son of Adam had two valleys of wealth, he would wish to have a third one, for only dust fills the son of Adam's belly. MK 5273 BM

There is no harm in [acquiring] wealth for him who is fearful of Allāh, the Most High and Glorious. MK 5290 AH

WIFE Also see: WOMAN

Let me inform you about the best of a man's hoards. It is a virtuous woman who pleases him when he looks at her, obeys him when he gives her a command, and guards his interests when he is away from her.
MK 1781 AD

After piety [*Taqwā*] for Allāh a *Mu'min* [Believer] gains nothing better for him than a good wife who obeys him if he gives her a command, pleases him if he looks at her, is true to him if he adjures her to do something, and is sincere towards him regarding her person and his property, when he is absent. MK 3095 IM

A *Mu'min* [man] must not abhor a *Mu'min* [woman]; if he dislikes some aspect of her character, he will be pleased with some other.
MK 3240 ML

The best of you are those who are best to their wives.
MK 3264 TM

WITNESS Also see: LITIGATION

Let me inform you about the best witness. He is the one who produces his deposition before he is asked for it. MK 3766 ML

False witness has been made equivalent to attributing a partner to Allāh. MK 3779 AD & IM

WOMAN Also see: MOSQUE, WIFE

A woman may be married for four reasons: for her property, her rank, her beauty and her *Dīn* [adherence to the tenets of Islam]. So get the one who is religious and [thus] prosper. MK 3082 BM

The whole world is an object of enjoyment, but the best of such things in the world is a good woman. MK 3083 ML

I have not left behind me any *fitnah* [ordeal] more injurious to men than women. MK 3085 BM

The world is sweet and verdant, and Allāh having put you in it in your turn, watches how you act. So fear the world and fear women. MK 3086 ML

A woman is *'aorah*,[181] when she goes out[182] the Devil makes her [more] attractive. MK 3109 TM

Whenever a man is alone with a woman the Devil makes a third. MK 3118 TM

Have the best intentions with women, for they were created from a rib and the most crooked part of a rib is its top. If you try to straighten it, you will break it, and if you leave it alone, it will remain crooked. So have the best intentions with women. MK 3238 BM

(On being asked as to which woman was the best, the Messenger of Allāh [SA] said,) The one who pleases him [her husband] when he looks at her, obeys him when he gives a command, and does not go against his wishes regarding her person or property by doing anything which he does not like. MK 3272 NS & BH

WORLD

The world is sweet and verdant and Allāh is making you successor in it to see how you act. Be on your guard against the world, and be on your guard against women. MK 5145 TM

I swear by Allāh that this world in comparison with the world to come is just like one of you putting his finger into the sea. Let him see what it brings out of it.[183] MK 5156 ML

The world is a prison for a Mumin [Believer] and a paradise for a *Kāfir* [Disbeliever].[184] MK 5158 ML

Among the things I fear for you after I am gone are the beauty and adornment of the world which will be conferred on you.
MK 5162 BM

If the world were equivalent to a gnat's wing in Allāh's sight, He would not give a *Kāfir* [even] a drink of it.
MK 5177 AH, TM & IM

What have I to do with the world? In relation to the world, I am just like a rider who shades himself under a tree, then goes off and leaves it. MK 5188 AH, TM & IM

The world is the abode of him who has no abode and the property of him who has no property. He who has no intelligence amasses goods for it. MK 5211 AH & BH

Love of the world is the root of every sin. MK 5213 BH

The world is travelling, moving away and the Hereafter is travelling, coming forward and both of them have sons. So be sons of the Hereafter and do not be sons of the world, for today is a time for action and not for reckoning, but tomorrow is a time for reckoning and not for action. MK 5215 BK

The heart of an old man remains youthful in two respects: love of this world and hope regarding the distant future. MK 5271 BM

WORLDLY GOODS

When you see Allāh, Great and Glorious, giving [His] servant such worldly goods as he likes in spite of his acts of disobedience, it is just drawing [him] on by degrees, little by little.[185] MK 5201 AH

Can anyone walk on water without getting his feet wet? (On receiving the reply in negative, the Messenger of Allah [SA] said,) Similarly, one who hankers after mundane goods is not safe from sin.
MK 5205 BH

He who seeks worldly goods in a lawful way, with a view to keeping aloof from begging, maintaining his family and sympathizing with his neighbour, will meet Allāh, the Most High, on the Day of Resurrection with his face like the moon on the night when it is full.
MK 5207 BH & AN

He who seeks worldly goods in a lawful way, with a view to indulging in mutual rivalry in piling up, boasting and making display, will find that Allāh, the Most High, is angry with him when he meets Him.
MK 5207 Bh & AN

Z

ZUHD [RENUNCIATION]

If you practise renunciation in the world, Allāh will love you, and if you renounce [any claim to] people's possessions, people will love you.
MK 5187 TM & IM

Whenever [Allāh's] servant renounces [pleasure] in the world, Allāh will cause wisdom to grow in his heart, make his tongue utter it, make him see the imperfection of the world, its disease and its remedy, and bring him forth safely from it to the abode of peace.
MK 5199 BH

Renunciation regarding worldly things does not mean treating as Harām [unlawful] what is *Halāl* [lawful] or wasting property, but renunciation regarding worldly things means that you do not place more reliance in what you possess than you do in what Allāh possesses and that when you are afflicted you are most desirous that it should be made more lasting for the sake of the reward which accrues from it. MK 5301 TM & IM

AHĀDĪTH
ON MISCELLANEOUS SUBJECTS

1. To Allāh, the most hateful people are of three types: he who is heretical in the territory of *al-Harām*, he who wants to introduce *Sunnah* of [the era of] *Jāhiliyyah* into Islam, and he who unjustly demands the death of a Muslim in order to shed his blood.
MK 142 BK

2. I and what Allāh has sent me with [His message] may be compared to a man who came to a people and said: 'O my people, I have seen with my own eyes an [attacking] army [approaching you]. So I am warning you seriously. Escape! Escape!' A section of his people obeyed him and set off early at night. Thus they went away without hurry and escaped. The other section of them did not believe him and stayed where they were. The army attacked them at dawn and crushed them completely. Such is the description of those who obey me and abide by what I have brought and that of those who disobey me and disbelieve the Truth I have brought. MK 148 BM

3. Allāh has made certain things binding, so do not cause them to be lost; He has prohibited certain things, so do not violate them; He has fixed certain limits, so do not transgress them; and He, without being forgetful, has said nothing about certain things, so do not search into them.
MK 197 DQ

4. *Tahārat* [purification] is half the *Īmān*. *Al-Hamdu li-llāh* [Praise be to Allāh] fills the scale. *Subhānallāh* [Glory be to Allāh] *wal-hamdu li-llāh* [and Praise be to Allāh] fill or fills the space between the heavens and the earth. *Salāt* is a light. *Sadaqah* is a proof [of sincere *Īmān*]. *Sabr* is a splendour. The [Holy] Qur'ān is a proof for or against you. All men go out early and sell themselves, thereby setting themselves free or annihilating themselves. MK 281 ML

5. Perform your five times' *Salāt*, fast during your month [*Ramadān*], pay *Zakāt* on your wealth, and obey him who has a right to issue commands to you, you will enter your Lord's Paradise.
MK 571 AH & TM

6. There are seven [persons] whom Allāh will cover with His shade on the day when there will be no shade but His: an upright *Imām* [ruler], a young man who grows up worshipping Allāh; a man whose heart is attached to the mosque from the time he leaves it till he returns to it; two men who love one another for the sake of Allāh, meeting thus and separating thus; a man who remembers Allāh in solitude, his eyes pouring forth tears; a man who, when accosted by a woman of rank and beauty, says, "I fear Allāh."; and a man who gives *sadaqah* concealing it so that his left hand does not know what his right hand bestows.
MK 701 BM

7. O men! spread *salām*, provide food, join bonds of kin, perform *Salāt* at night when people are asleep, you will enter the Paradise in peace.
MK 1907 TM, IM & DR

8. What is *Halāl* is clear and what is *Harām* is clear, but between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his *Dīn* [Religion] and his honour blameless, but he who falls into doubtful things falls into what is *Harām*, just as a shepherd who pastures [his animals] round a preserve will soon pasture [them] in it. Every king has a preserve, and Allāh's preserve is the things He has declared *Harām*. In the body there is a piece of flesh. When it is sound the whole body is sound, but when it is corrupt the whole body is corrupt. It is the heart.
MK 2762 BM

9. There are four [things], whoever has been given them has been given the best in this world and in the Hereafter: a thankful heart, a tongue which remembers [Allāh], a body which shows endurance

when in trial, and a wife who does not want to be unfaithful to him [her husband] in her person or his property. MK 3273 BH

10. Allāh, the Most High, is solicitous [for his honour], and a *Mu'min* is also solicitous. Allāh's solicitude is to the effect that a Mu'min should not commit what Allāh has prohibited.
MK 3310 BM

11. There are five things which are natural:[186] circumcision, shaving [the pubic hairs], clipping the moustache, paring the nails, and plucking out hairs under the armpit. MK 4420 BM

12. Decide on a matter through *tadbīr* [reflection] [on it], then if you think that its results will be good, carry on with it, but if you are afraid of going astray, hold back. MK 5057 SS

13. There is no intelligence, Abū Dhar,[187] like [proper] *tadbīr* [reflection], no *wara'* [abstinence] like restraint, and no *hasab* [nobility] like good character. MK 5066 BH

14. Fear Allāh wherever you are; [if you] follow an evil deed with a good one you will obliterate it; and deal with people with a good disposition. MK 5083 AH, TM & DR

15. Let me tell you who is kept away from the Fire and from whom the Fire is kept away. From everyone who is simple, gentle, approachable and agreeable. MK 5084 AH & TM

16. There are three [things] which protect and three which destroy. Those who protect are: fear of Allāh in secret and in public, speaking the truth in pleasure and in displeasure, and economy in affluence and in poverty. Those who destroy are: passion which is pursued, niggardliness which is obeyed, and self-conceit, and this is the worst of them.
MK 5122 BH

17. Keep aloof from whatever is *Harām* [unlawful], you will be the best *'ābid* [worshipper] among the people. Be contented with what Allah has allotted you, you will be the most affluent among the people. Be good to your neighbour, you will be a [true] *Mumin*. Like for others what you like for yourself, you will be a [true] Muslim. Avoid too much laughing, for too much laughing causes the heart to die. MK 5171 AH & TM

18. Seize the opportunity of five [things] before five others: Your youth before your senility, your health before your disease, your riches before your poverty, your leisure before your work, and your life before your death. MK 5174 TM

19. The feet of the son of Adam will not move away on the Day of Resurrection till he is questioned about five [things]: On what he spent his life, in doing what he made his youth pass away, whence he acquired his property, on what he spent it, and what he did regarding what he learnt. MK 5197 TM

20. To me, the most dreadful thing for my *Ummah* are passion and hope regarding the distant future. As regards passion, it turns away [the people] from the Truth. As regards hope regarding the distant future, it makes the Hereafter forgotten. This world is passing and moving away and that Hereafter is passing and drawing nearer. Both have sons. If you can avoid being sons of the world do so, for today you are in the abode of action with no reckoning, but tomorrow there will be reckoning and no action. MK 5214 BH

21. Surely, the worldly goods are supplies currently available. Both the righteous and the profligate eat from it. But the Hereafter is an appointed time which will certainly come, in which a powerful king will judge. Certainly good in its entirety is in the Paradise and evil in its entirety is in the Fire. So do [good] deeds showing due fear of Allāh and know that you will be put before your deeds.[188] "*He who*

does an atom's weight of good will see it and he who does an atom's weight of evil will see it."[189] MK 5216 SF

22. There are two things which the son of Adam dislikes. He dislikes death, but death is better than *fitnah* [ordeal]; and he dislikes paucity of wealth but paucity of wealth involves less reckoning [on the Day of Resurrection]. MK 5251 AH

23. Young man! If you are mindful of Allāh, He will be mindful of you, and if you are mindful of Allāh, you will find Him in front of you. When you ask for anything ask it from Allāh, and if you seek help, seek help in Allāh. MK 5302 AH & TM

24. My Lord has given me five commands: to fear Allāh in private and in public; to speak justly when angry and when pleased; to practise economy when poor and when rich; to join the link of relation with him who has severed it; to give to him who refuses me; to forgive him who has wronged me; that my silence should be occupied with thought, my speech should be occupied with *dhikr* [of Allāh] and my vision should be a warning;[190] and that I should command what is good. MK 5358 RN

25. You will certainly follow the practices of your predecessors span by span and cubit by cubit, so that if they were to enter to a lizard's hole you would follow them.(Being asked, if he meant the Jews and the Christians, the Messenger of Allāh [SA] replied,) Who else? MK 5361 BM

Explanatory Notes

1. Actions accomplished during the period of life preceding death.

2. Islam lays special stress on brotherhood based on Islam. That is why the word 'brother' is frequently used for a co-religionist.

3. Adam (AS) is the first human being created by Allāh, Almighty. He is thus the progenitor of the human race. He was also the first Prophet of Allāh.

4. An adult person is accountable to Allāh for what he/she does in this world. His/her actions are recorded by two Recording Angels called *Kirāman Kātibīn*.

5. In the Hadīth, the word 'servant' is generally used for a man, possibly to highlight the relation between man and his Lord, Almighty.

6. 'Image' here means attribute like life, knowledge, audition, vision, etc., although the attributes of Allāh are unique in their perfectness. *Mirqāt*, 9: 46.

7. This includes man, beast and bird. *Ibid*., 4: 211.

8. If the owner of the land refuses to accept either of the two suggestions, he has a right to do so because he is the owner. *Ibid*., 6: 133.

9. The clause 'till .....udder' implies impossibility.

10. i.e. in Jihād.

11. The figure ninety-nine does not indicate that Allāh, the Most High, does not have any more names; in fact, He has many more names.

12. Believes in them, counts them and reads them one after another correctly and sincerely seeking [Allāh's] blessing. *Ibid*., 5: 72.

13. In Islam, all men are equal and there is no difference between men on the basis of ancestry, blood, language, etc. It is only the

criterion of *taqwā* [piety] which determines the status of a man/woman.

14. A hole may be a dwelling place of an animal, so passing water in it may be harmful to it; and if the animal is harmful like snake, it may harm the person who passes water in the hole. *Ibid*. 1: 359.

15. When it is treated kindly.

16. The method of killing someone in the process of capital punishment, for example, should be as little painful as possible.

17. i.e. leave it after slaughtering with a sharp knife till it becomes calm in the normal process.

18. Because it involves torturing the animal. *Ibid*., 8: 116.

19. Also one sheep or goat or one seventh of a cow or camel is permissible for a baby boy or girl. *'Aqīqah* is *Sunnah.*

20. The reference here is to what is mentioned in the Holy Qur'ān (7: 172) regarding the covenant with the descendants of Adam (AS).

21. The word 'AVOIDANCE' has been used here as equivalent of Arabic *'tahājur'*, severing all social connections.

22. Greeting with *'salām'* means saying *'Assalāmu 'alaikum'* which means 'May peace be upon you.'

23. In this condition without repentance. *Ibid*., 9: 268.

24. See FRIDAY.

25. Allāh, the Most High, is Beautiful in His Nature, His Attributes, and His Actions. Any kind of beauty, whether visible or invisible, is the reflection of His beauty. In fact, there is neither any beauty, nor glory, nor perfection, except for Him. 'He likes beauty.' means He likes appearance of His beauty in His Creation. *Ibid*., 9: 308.

26. Beggary pursued with the objective of increasing wealth, not as a necessity, will entail punishment of fire on the Day of Resurrection. *Ibid*., 4: 174.

27. He will appear on the Day of Resurrection with signs of disrespect. *Ibid*., 4: 174.

28. He who has enough for two meals of a day, lunch and dinner, is not allowed to beg for *sadaqah* (optional charity). As regards *Zakāt*, a deserving person can beg from it for what is enough for one

year's food and clothing for himself and his dependents. Ibid., 4: 179. When one has 'enough' in the above sense, begging will entail him punishment of fire on the Day of Resurrection.

29. Islam is a religion of peace and fraternity. That is why when beggary has been vehemently discouraged, the well-off people have been advised to be kind and not to be harsh to anybody.

30. The greatest and last Prophet of Allāh, born in Makkah *al-Mukarramah* in 570G and expired in Madīnah *al-Munawwarah* in 632G after fulfilling his mission and leaving Allāh's message for all mankind of all time to come. When asked why he had named his grandson 'Muhammad' (Praised), 'Ābdul Muttalib said: "I did so with the wish that my grandson would be praised by Allāh in heaven and on earth by men."

31. One of the Holy cities of Islam. Originally named Yathrib, the city became prominent after emigration of Prophet Muhammad (SA) from Holy Makkah in 622G. The city was then renamed by the Muslims as '*Madīnatun Nabi*', the Prophets city. It is the Prophet's Mosque and many other places of historical importance that attract millions of visitors to Madīnah *al-Munwwarah* every year.

32. i.e. Dīn (Islam).

33. Here 'innovation' means those new ideas and practices which do not accord with the basic tenets of Islam but have been introduced in the name of Islam.

34. The Holy Qur'ān revealed on Prophet Muhammad (SA) during 23 years of his prophethood.

35. According to Islam, whatever we do on this earth is kept in an accurate record. On the Day of Judgement our deeds, whether good or bad, will be weighed. Those whose balances of good deeds are heavy, will be rewarded. On the contrary, those whose balances of good deeds are light, will be punished. Belief in this scale or balance is an essential part of *Imān*. Allāh said, "*The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.*" Holy Qur'ān, 7: 7.

36. Here *sadaqah* means voluntary charity as against *Zakāt*, a compulsory payment, which is also included in the term '*sadaqah*' in its broad meaning.

37. *Sadaqah* brings forth increases in the property through [Allāh's] blessing or bounty and it fetches lofty reward. *Mirqāt*, 4: 200. Similarly, property may be protected by Allāh because of charity.

38. 'Toes' here means every joint of the organs of a person. *Ibid.*, 4: 204.

39. This includes such acts as generosity to a beggar, readiness to lend money or goods to one who asks for it, and also taking care of the relatives, and being good to orphans, the needy, the travellers, etc. *Ibid.*, 4: 210.

40. Deep affection for children makes their parents niggardly and coward.

41. Through becoming rich or getting married or because of death. *Ibid.*, 9: 230

42. 'Verse' here means any useful speech. *Ibid.*, 1: 264.

43. If the people do not prevent wrongdoers from their evil deeds, all will have to suffer from the punishment of Allāh.

44. Remembrance of death makes one uninterested in pursuing lusts.

45. See note 128 below.

46. About Allāh, the Most High. *Ibid.*, 9: 275.

47. As an enemy he always tries to deviate a person from the right path.

48. 'Blood' here means life. Muslims are equal in blood in respect of retaliation irrespective of social status, colour, age, level of knowledge, or sex.

49. i.e. regardless of the bond of relation. *Ibid.*, 7: 152.

50. When the parties have already agreed on a price. *Ibid.*, 6: 76.

51. Sa'd Ibn Abī Waqqās [RA], one of the ten *Sahāba* who were given the happy tidings of certain admittance to the Paradise. He lived a long life after the demise of the Prophet [SA], and was the commander of the Muslim army which fought the battle of *al-*

Qādisiyyah in Iraq. This battle heralded the collapse of the Persian Empire.

52. From among those things which are made lawful in Islamic *Sharī'ah*.

53. Against the Disbelievers. *Ibid*., 9: 267.

54. Against the Fire in the Hereafter.

55. They obtain forgiveness and salvation from Allāh for one who fasts and recites the Holy Qur'ān.

56. Concession, Arabic *'rukhsah'*, in this respect includes delaying fasting during travelling, or because of having period (in case of a woman), or when one is unable to fast because of illness or extreme weakness.

57. A compulsory Fast of Ramadan may be compensated by one day's fasting but its reward is so great that it cannot be obtained through optional fasting even if it is performed for the rest of lifetime.

58. If someone does not refrain from slandering, telling lies, and similar other evils during the period of his fasting, his Fast will mean only suffering from hunger and thirst, although as a compulsory duty that will be considered as has been performed by him. *Ibid*., 4: 271.

59. Here 'stands' means spends the whole or a part of night performing *Salāt*, reciting the Holy Qur'ān or worshipping Allāh in any other prescribed way.

60. If the Prayer is performed in an illegally occupied house or alone at home [without attending congregation] having no valid excuse, although as a compulsory duty it will be regarded as has been performed. *Ibid*., 4: 271.

61. i.e. after his death. The same applies in case of the mother. *Ibid* 9: 194.

62. See note 4 above.

63. In Arabic 'Mūsā', is one of the great Prophets mentioned in the Holy Qur'ān. He was sent to *Banī Isrā'īl* (Children of Israel). *Taurāt* (Torah) was revealed to him.

64. May be to show respect to the deceased person or to be mindful to the grave situation of death or to attend the Funeral Prayer. *Ibid*., 4: 42.

65. A hill on the outskirts of the city of Madīnah *al-Munawwarah* to the north. The statement that the 'qirāt' is equivalent to the Uhud is a way of expressing that the reward will be very great.

66. The breaking of the Fast as early as permissible by the *Sharī'ah* is *Sunnah* and against the practice of the *'Ahl al-Kitāb'*, the Jews and the Christians.

67. They [the Jews and the Christians] either used to prostrate the graves of their Prophets and righteous men in order to show respect to them (which is '*Shirk Jalī*' - Overt Association) or perform Prayer at these places for Allāh but prostrating on their graves and concentrating their attention on their graves (which is '*Shirk Khafī*' - Covert Association). Therefore our Prophet [SA] forbade this practice for his *Ummah*. *Ibid*., 2: 202.

68. At the earlier time, visit to a grave was forbidden, may be, because the inhabitants of the graves were polytheists. For details, see *Mirqāt*, 4: 111-112.

69. Depending upon the deeds accomplished by the deceased person during his/her life-time in this world.

70. 'Strong' here means having moral strength in respect of obeying Allāh, the Most High, desire for and accomplishing good deeds and calling others towards such acts. If there is physical strength that helps in accomplishing these acts, it is excellent. 'Abdul Muhsin Hamd Al-'Abbās, *'Ishrūn Hadīthan min Sahīh Muslim*, Islamic University, Madīnah *al-Munawwarah* , No. 94, P.71.

71. Because each of them has *Imān* and the weak *Mu'min* also has *'amal* (good deeds) in his credit. *Mirqāt*, 10: 48.

72. Because he does not know when his life will come to an end. *Ibid*., 6: 189.

73. He who wants to flee from the Hell must flee from evil deeds and he who seeks the Paradise must accomplish good deeds in order to achieve the goal. *Ibid*., 10: 82.

74. Arabic *al-sā'a*, which means any portion of time, and generally translated as the 'hour', is the most frequently used word for the Resurrection. According to Rāghib, there are three *sā'a*s in the sense of the Resurrection: (1) *kubrā* (great), which is the rising up of the people for reckoning; (2) *wustā* (middle), which is the passing away of one generation; and (3) *sughrā* (minor), which is the death of an individual. See Al-haj A.D. Ajijola, *Qur'ān in the Classroom*, Lahore, 1977, p.163.

75. Observing the signs of economic prosperity and greenery in the modern Arabia, one cannot help being convinced about the truthfulness of the Hadīth spelled out over 14 centuries ago. The 4,000 kilometre man-made river (a huge buried concrete pipeline) project involving an estimated cost of US$ 25 billion, recently inaugurated in Libya for irrigation purpose, is one of the many instances in this respect.

76. The western region of the Arabian peninsula corresponding to the Western Province of the Kingdom of Saudi Arabia. The main cities of this region are Makkah, Madīnah, Jeddah, and Taif.

77. A famous city and seaport of Iraq at the *Sat al Arab* built in 637G during the period of Caliph 'Umar Ibn Al-Khattāb (RA).

78. 'Friday' here means week. *Mirqāt*, 10: 169.

79. To a man of modern age, who leads an awfully busy life, the meaning of the Hadīth is candid clear.

80. See the Holy Qur'ān, 83: 25.

81. Carbondioxide (CO2) breathed out from the lungs when dissolved in water (H2O) produces carbonic acid (H2CO3) which may result in health problem.

82. i.e. hypocrites and calumniators who try to break peace in the society.

83. They will have ulterior motives in their mutual dealings.

84. *Ihsān* is a very high level of religious awareness regarding Allāh attained by a pious Muslim.

85. Here the term *Imām* means one who leads Prayers in a congregation.

86. The Hadīth deals with a kind of interest (*ribā fadl*) which arises out of exchange of similar commodities. As mentioned in the Hadīth, exchange involving two commodities of same kind (of course, with difference in quality, because otherwise exchange cannot take place) is prohibited unless the conditions mentioned in the Hadith are fulfilled.

87. The network of interest-based banks spread all over the world and wide-spread transactions with them amply testifies to the truth of the Hadīth.

88. The Holy Ka'ba in Makkah *al-Mukarramah*.

89. At the beginning, Islam seemed stranger because its teachings were unknown to the society and it was followed by a small number of people.

90. The small number of people who will adhere to it. "They are those who will set aright the corruptions caused to my *Sunnah* by people after me." MK 170 TM.

91. i.e. his prestige and interest.

92. The Muslims' ranks, when they offer Prayer, are like those of the Angels. *Mirqāt*, 2: 85.

93. The surface of the whole earth is suitable for a Muslim to offer his Prayer if it is pure and clean with the exception of a lavatory and graveyard. See MOSQUE.

94. This is done by way of *tayammum*.

95. The inner meaning of *Mujāhid*, which literally means, one who struggles, has been given in the Hadīth.

96. This includes *Jihād*, *Hajj*, *Hijrat*, or acquiring knowledge with a view to seeking Allāh's good pleasure. *Mirqāt*, 10: 319.

97. i.e. war is something whose affairs are deceitful. *Ibid.*, 7: 353.

98. True justice cannot be expected from a judge who is not mentally sound.

99. The position of a judge involves great responsibility, issuing a correct and just verdict being above all sorts of influences like prejudice, bond of relations, nepotism, and bribes. *Ibid.*, 7: 237.

100. They are never contented with what they get and always want to have more and more of it.

101. One of the ways in which knowledge is acquired is asking questions to those who know. "Many things are lost for want of asking." - an English proverb.

102. Because of its being something reprehensible and ignorance about it being better or because of its being something useless to the learner or because of lack of translating the knowledge into practice. *Ibid.*, 9: 131-132.

103. Arabic, Dāwūd, one of the Prophets mentioned in the Holy Qur'ān. The Psalms (Zabūr) was revealed to him.

104. The figure ninety-nine here means many, not the exact number. *Ibid.*, 3: 370.

105. Even if he does not drink, for if he is there it is his duty to prevent others from drinking wine, and if he does not do that his *Imān* is not prefect. Ibid., 8: 320. " Alcohol, in excess, is by far the most devastating of drugs, wrecking families and friendships, impairing health, filling jails, hospitals, and morgues. In 1990 it cost American society an estimated 136 billion dollars and more than 65,000 lives, 22,000 of them on highways." - *National Geographic*, Vol. 181, No. 2, p. 21.

106. For the worse, either in absolute or relative sense.

107. For the lender from the borrower.

108. Makkah *al-Mukarramah*, the spiritual centre of the Muslims all over the world, and the birth-place of the Prophet (SA), where the Holy Ka'ba is situated.

109. i.e. prevents you from looking at strange women.

110. i.e. in respect of dowry and expenses. *Mirqāt*, 6: 194.

111. This is in respect of a voluntary Prayer; if it is compulsory, one must perform it.

112. The Hadīth predicts two things: evolution of the monetary system on a wide scale and domination of human mind by material considerations. The truth of the Hadīth is candid clear to any man of the modern times.

113. The Prophet's Mosque, *Masjid al-Nabi*, in Madīnah *al-Munawwarah*.

114. Because all other mosques are equal in status.

115. They will have great expectations or they will be nearer to Allāh or they will be leaders. *Ibid.*, 2: 158-59.

116. The answer indicated the inner significance of *Hijrat* which literally means, to abandon something.

117. Qābīl, English Cain, whose arrogance and jealousy led him to kill his younger brother, Hābīl, English Abel, who was an innocent and righteous man.

118. Islam commands sex purity, for man and woman, at all times, before marriage, during marriage, and after dissolution of marriage. If a married man or woman is found guilty of committing fornication, he or she, as indicated in the Hadīth, is given capital punishment. If the guilty person is unmarried, he/she is to be flogged hundred times. The severe punishment has been prescribed for this social crime because it results in confusion in respect of the lineage and also in many other evils.

119. This also applies to a woman.

120. i.e. not a *Mu'min* in the perfect sense of the term. *Ibid.*, 9: 222.

121. The most prominent Angel; his mission was primarily to bring *Wahy* (Divine Revelation) to the Prophets and Messengers of Allāh.

122. Strong desire for having more wealth may refrain one from paying *Zakāt*, etc., and encourage him/her to acquire wealth with unlawful means. These practices go against the requirements of *Īmān*.

123. A reference to the Day of Resurrection. He must settle the matter even with the payment of money because making such a payment is easier for him than losing his good deeds or being burdened with a portion of the evil deeds of the one who is oppressed on the Day of Resurrection. *Ibid.*, 9: 320.

124. i.e. in favour of the one who is oppressed.

125. Or if his good deeds are exhausted this way.

126. i.e. the oppressed person.

127. He is not a perfect Muslim because a Muslim is one from whose tongue and hand other people are safe. *Ibid.*, 9: 326.

128. In reply to a question, "Is not *'Lā Ilāha Illallāh.'* key of the Paradise?", Wahab Ibn Munabbih, a *Muhaddith Tabi'ī* said, "Of course, but there is no key without some teeth. So if you come with a key with some teeth, it (Paradise) will be opened for you; if not, it will not be opened for you." *Ibid.*, 1: 116-17.

129. From doing harm to anyone.

130. Position as a reward given by Allāh.

131. i.e. Allāh, the Most High, or an Angel. *Ibid.*,10: 329.

132. i.e. may he be humiliated.

133. Because of disobeying them or because of not seizing this opportunity to earn the Paradise by serving them. *Ibid.*, 9: 191.

134. The parents are the best means through which one can acquire a high position in the Paradise. *Ibid.*, 9: 200.

135. This is when the women go out. In their house they can use whatever they like. *Ibid.*, 8: 299.

136. He who attains a high level of piety, often keeps aloof from lawful things being afraid that these may lead him to unlawful things.

137. For having something done. If, for example, he swears by Allāh for something, He will agree to it because of his high position to Him.

138. He is not allowed entrance to the houses of the rich because of his poor conditions, but he is so respectable to Allāh that if he asks Him to do something, He will answer it.

139. The poor in every period of time in human history, contribute a lot in respect of victory against the enemies or increases in the production of the community's real income.

140. i.e. my pleasure.

141. Through paying their dues and showing kindness and sympathy to them.

142. Poverty is apt to bring forth *Kufr* (Disbelief) through complaining against Allāh, the Most High, or dissatisfaction with His Decree or through complaint to someone except Him or inclining to Disbelief after observing that Disbelievers are rich, leading luxurious life. *Ibid.*, 9: 277.

143. Major sins [*al-kabā’ir*] include those deeds for which specific punishment in this world and/or in the Hereafter has been prescribed by the *Sharī‘ah* [See **SIN**].

144. Between two periods i.e. one Prayer to another, one Friday to another and one *Ramadān* to another.

145. ‘Delights of the eye’ is an idiom used for that which pleases most and gives most satisfaction. The Holy Qur'ān, English translation of the meaning and Comentary, Madīnah *al-Munawwarah*, 1410H, fn.3650, p.1230.

146.*Halāl* property is utilized in a proper manner when it is owned by an honest person. Also see **WEALTH**.

147. What he sends before his death to the Hereafter [through charity]. *Mirqāt*, 9: 357.

148. He spends his property on construction, etc., for worldly purposes instead of spending it for the noble causes specified and encouraged in Islam.

149. The language of the Prophet (SA) was superb and excellent. His sayings as preserved in the form of Hadīth surpasses any other writing in eloquence, precision, and lucidity. It is second only to the Holy Qur’ān which is unique.

150. In the hearts of enemies of Islam.

151. See note 93 above.

152. Prophet Muhammad (SA) is the last of all the Prophets and there will not come any other Prophet after him.

153. i.e. a good dream is a part of the knowledge of the prophethood. Although the prophethood ceased to exist [with the expiry of our Prophet (SA)], its knowledge will continue to remain. *Ibid.*, 9: 23.

154. The enormous speed at which the economic status of people has changed in the modern times amply testifies to the truth of the Hadīth.

155. Keeps his passions under control.

156. Asking permission has been prescribed only on account of what people may be allowed to see. See MK 3515 BM.

157. Reciting and studying it regularly. *Mirqāt*, 5:2

158. *Lailatul Qadr* -the Night of Power or Honour- in which *Wahy* came down to the Prophet (SA) for the first time through Angel Gabriel.

159. See note 59 above.

160. Noble character and good manners [based on the teachings of Islam]. *Mirqāt*, 9: 242.

161. By someone on any means of transport or himself. *Ibid.*, 9: 63.

162. The beginning of the office of a ruler is very pleasant, fascinating but its end is very painful. *Ibid.*, 7: 209.

163. From the Fire in the Hereafter.

164. Salvation from the punishment and success with reward in the Hereafter is not necessarily the result of *'amal* (deed), but is due to the grace and mercy of Allāh. The object of *'amal* is to qualify for obtaining divine grace and mercy. *Ibid.*, 5: 158.

165. In *'ibādat* [worship]. *Ibid.*

166. In view of the enormity of the reward given by Allāh in the form of Paradise or the greatness of His mercy shown in the form of protection from the Fire, the good deeds accomplished by us in the worldly life is very insignificant.

167. They are the Recording Angels (*Kirāman Kātibīn*). *Ibid.*, 6: 200.

168. i.e. of silk.

169. Because it may involve sin.

170. i.e. Jihād.

171. When a servant [of Allāh] commits fornication, the *Imān* departs from him and there appears something like an awning over his head; but when he quits that action the *Imān* returns to him. MK 60 TM & AD.

172. The practice of sodomy was first started by the people of Lot (AS), a Prophet. He advised them to refrain from this evil practice but they did not listen to him. So the city of Sodom, where they used to live, was destroyed by Allāh. Thus the city, reportedly, was transformed into what is known as Dead Sea, situated between

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Jordan and Palestine. Lot had earlier left the city on a command from Allāh.

173. i.e. your own shortcomings should prevent you from being indulged in saying ills of other people considering that perhaps you are not better than them.

174. Unlike us, they do not take meal before starting a Fast.

175. It includes any instrument made of iron or steel.

176. They are the four famous Caliphs - Abū Bakr Siddīq (RA), ‘Umar Ibn al-Khattāb (RA), ‘Uthmān Ibn ‘Affān (RA) and ‘Alī Ibn Abī Tālib (RA). *Mirqāt*, 1: 242.

177. Whether they rise early for seeking knowledge, earning an income, undertaking a journey or the like. *Ibid*., 7: 332.

178. The prominent scholars of the “Revealed Knowledge’ will die.

179. See MK 5083.

180. i.e. My help and blessing will be withdrawn from them. MK 2: 885, fn. 2.

181. Something which is desired to be concealed. As a terminology, it denotes those parts of the body which are required to be covered when a person is not alone.

182. From her boudoir or place of seclusion. *Mirqāt*, 6: 199.

183. i.e. this world and its affairs are something very temporary. One therefore should not be misled by its charms or feel scared by any hardship. *Ibid*., 9: 346.

184. In view of the huge proportion of the means of happiness Allāh prepared for a *Mu’min* in the Hereafter, this earth is just like a prison for him. Similarly, considering the awful chastisement awaiting a *Kāfir* [Disbeliever] in the Hereafter, earthly life is a Paradise for him/her.

185. Allāh may punish people by granting them respite and providing them worldly benefits in abundance, which encourages them in sin and transgression. So when they are finally seized by the wrath of Allah they are caught suddenly and utterly unprepared.

186. These are the ancient customs chosen by the Prophets (AS) and agreed upon by all the *Sharī‘ahs*. *Ibid*., 8: 288.

187. A renowned *Sahābi.* He was from the Gifār tribe. His name was Jundub Ibn al-Sakan. He is well-known for his radical ideas about equality and social justice in Islam. He died in 32H.

188. You will receive a reward for your deeds; if these are good, the reward will be good [Paradise], if bad, it will be bad [Fire]. *Ibid.*, 9: 387.

189. Holy Qur'ān, 99: 7-8.

190. i.e. I should draw lesson(s) from what I observe.

Glossary

Ahadīth: Plural of Hadīth.

Ahl al-Kitāb: The People of the Book, who were given divine books from Allāh, especially the Christians and the Jews.

Allāh: The proper name of our Lord and Creator. It is unique and has no equivalent in any other language. For this reason the term God in English, *Dieu* in French, *Khudā* in Persian, or *Ishwar* in Sanskrit cannot be the equivalents of the word Allāh.

Angel: They are spiritual creatures of Allāh, and are imperceptible to the human eye. They are ever obedient to His Will and Commands. Allāh employs them to administer His Kingdom, and they carry out His orders exactly and accurately.

‘Aqīqah: Generally, used to mean the sheep or goat which is slaughtered on behalf of the infant usually on the seventh day of its birth.

Bid‘at: Innovation - anything new - introduced in Islam which did not exist during the period of the Prophet (SA). *Bid‘at* is of two types *Bid‘at Hasanah* (good innovation) and *Bid‘at Sayyi'ah* (bad innovation). As held by Imām Shāfi‘īy, the innovation that goes against the Book of Allāh, the *Sunnah*, the verdict of the *Sahāba* and the Ijmā‘ [consensus of the *Ummah*] is misleading but good innovations which do not go against these are not disapproved. See *Mirqāt*, 1: 216.

Christian: A follower of Christianity (q.v.).

Christianity: Religion of those who believe that Jesus is the realization of the Messiah prophesised in the Old Testament and who base their faith on his life and teachings, as recorded in the New Testament and on the Jewish myth and history of the Old Testament (*Collins Gem Encyclopedia*, London, 1979, 1: 210).

ay of Resurrection: Arabic, *Yowm al-Qiyāmah*, refers to a special occasion when all the human beings would be raised and a divine decision would be taken for each of them on the basis of his/her deeds accomplished in this world. It is also called, *Yowm al-Dīn* (the Day of Judgement), *Yowm al-Hisāb* (the Day of Reckoning), etc.

evil: Arabic, *Shaitān*, *Iblīs*, *Tāghūt*, is a *Jinn* (q.v.). He is an enemy of mankind, always engaged in trying to deviate them from the right path.

hikr: Literally, remembrance, denotes to remember Allāh as a worship. It may be in the form of *Salāt* (Prayer), or recitation from the Holy Qur'ān, performing *Tawāf*, or worshipping Allāh in any other way prescribed by the *Sharī'ah* (q.v.).

n: Generally, used to mean Religion but this does not fully convey its real meaning. In fact, it refers to a complete code of life, wherein Allāh's sovereignty is accepted and its demands and obligations fulfilled with a realization of complete accountability before Him.

nār: A golden coin, equivalent to twenty silver *dirhams*.

rham: A silver coin weighing 50 grains of barley with cut ends.

qih: As a terminology, it means one who is well-versed in *Fiqh* (Islamic Jurisprudence).

twā: An authoritative decision or verdict concerning a religious matter.

animat: Literally profit, the term refers to what is acquired from the warring infidels as a result of war or peaceful negotiation.

j: Pilgrimage to Makkah *al-Mukarramah* during a specific period of the Islamic calendar. It involves performing certain rituals as prescribed by the *Sharī'ah*. It is mandatory once during life-time for any Muslim who can afford to perform it. It is one of the five pillars of Islam (q.v.).

Harām: Protected area in which certain behaviour is forbidden. The area around the Holy Ka’ba in Makkah *al-Mukarramah* is *Harām* called *al-Harām al-Makkī*, and the area around the Prophet’s Mosque in Madīnah *al-Munawwarah* is also *Harām* called *al-Harām al- Nabawī*. The word *al-Harām* generally refers to *al-Harām al-Makkī*.

Hijrat: Literally, emigration, refers to emigration of a group of Muslims from Makkah *al-Mukarramah* to Habashah (Ethiopia) during the early period of Islam and also emigration of the Prophet (SA) and other Muslims from Makkah *al-Mukarramah* to Madīnah *al-Munawwarah*.

Ijmā’: Consensus of the *Fuqahā’* (Jurists) on any issue of *Fiqh* after the death of the Prophet (SA).

Imām: Generally, means leader of the congregational Prayer. The term is also used for the founders of different schools of *Fiqh*, Muslim Jurisprudence or other eminent *Fuqahā’*or scholars in Islam, the prominent descendants of ‘Alī Ibn Abī Tālib (RA) and also for distinguished Shī’ah theologians. In the Hadīth, it has also been used to refer to the ruler.

Īmān: Literally, belief, is the most fundamental aspect of Islam. In the absence of *Īman*, no good deed, however great, would be accepted by Allāh.

Islam: Literally, peace and submission, means a complete code of life prescribed by Allāh for mankind. "*To Allāh, Islam is the only Dīn*". Holy Qur’ān, 3: 19. Anybody who accepts Islām publicly and proves this acceptance through his actions is called a Muslim.

Isnād: The chain of the *Ruwāt* (q.v.) of a Hadīth from the Prophet (SA) or from a *Sahābī* (q.v.) or from a *Tābi‘ī* (q.v.) down to the last reporter or compiler.

Jāhiliyyah: Literally, Ignorance, refers to the days or the pagan practices of the period before the advent of Prophet Muhammad (SA).

Jew: A follower of Judaism (q.v.).

***Jihād*:** Literally, to strive, to struggle. *Jihād* includes any effort physical or mental, made to make Allāh's Word supreme. It covers a wide range of activities, from fighting with one's own evil prompting to being engaged in war for the cause of Islam. *Qitāl* [armed fighting] is the extreme form of *Jihād*. Anybody engaged in *Jihād* is called *Mujāhid*.

***Jinn*:** A definite species of living beings created out of fire and like man, may believe or disbelieve, accept or reject divine guidance. The authoritative Islamic texts show that jinns are not merely a hidden force or spirit. They are personalized beings who enjoy a certain amount of free will and thus will be called to account. (Yusuf Ali, *The Holy Qur'ān, English Translation of the Meaning and Commentary*, Madīnah *al-Munawwarah*, 1410H, fn.929).

Judaism: Religious beliefs and observances of the Jews, based primarily on the Old Testament, Talmud and Tawrah (Torah). (*Collins Gem Encyclopedia*, op. cit., 1: 531).

***Kāfir*:** Literally, one who conceals, refers to a Disbeliever, one who conceals the Truth with falsehood in the way of refusing to accept the Revelations of Allāh and the office of Muhammad (SA) as His Messenger.

Magian: Arabic *majūs*, a follower of Mazdaism (q.v.).

***Masjid al-Aqsā*:** Literally, the Farthest Mosque, refers to the site of the Temple of Solomon (AS) in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock, called also the Mosque of 'Umar. This and the Mosque known as *Masjid al-Aqsā* were completed by Caliph 'Abdulmālik in 68H. It was called 'Furthest' because it was the place of worship farthest west which was known to the Arabs in the time of the Holy Prophet (SA). (Yusuf Ali, op cit., fn. 2168.)

***Masjid al-Haram*:** Literally , the Sacred Mosque, refers to the mosque around the Holy Ka'ba in Makkah *al-Mukarramah*. It is Caliph 'Umar, who first built the mosque as there was no wall around it earlier. Subsequently, it was extended and developed from time to time.

Mazdaism: Religion of the Magians. They consider Fire as the purest and noblest element and worship it as a fit emblem of Allāh. Their sacred book is *Zend Avesta*. The Magians are known in India as *Parsis*.

Mu'adhdhin: One who calls for regular *Salāt* in the specified manner.

Muhaddithīn: Plural of *Muhaddith* (q.v.).

Muhaddith: A person well-versed in Hadīth.

Muhājir: Literally, emigrant, refers to a Muslim who emigrated from Makkah *al-Mukarramah* during the period of the Prophet (SA).

Mujāhid: See *Jihād*.

Mujtahidīn: Plural of *Mujtahid* (q.v.).

Mujtahid: An eminent scholar in *Fiqh* who can derive legal decisions from the Holy Qur'ān, and the *Ahadīth/Sunnah* of the Prophet (SA).

Mu'min: Literally, believer, refers to one who has fulfilled the basic conditions of *Īmān*. See *Īmān*.

Munāfiq: Literally, pretender, hypocrite, refers to an insincere idolater who joins the ranks of Islam for ulterior motives. See *Nifāq*.

Mushrik: Polytheist, one who associates other(s) along with Allāh in worship.

Muslim: See Islam.

Musnad: A collection of Hadīth in which the Ahādīth are arranged according to the names of the final transmitters (*Ruwāt*) by whom they are related, irrespective of their subjects.

Nifāq: Literally, pretention, hypocrisy. It involves a behavioral pattern when there is difference between covert motive and overt profession or practice. *Nifāq* is of two types: *Nifāq* in *'Aqā'id* (beliefs) and *Nifāq* in profession and practice. *Nifāq* in *'Aqā'id* is a state when a person publicly declares his belief in Islam and secretly remains as an infidel. *Nifāq* in profession and practice is in the form of telling lies, cheating, breaking promises, etc. *Nifāq* in any form is strongly condemned in Islam. For details, see al-Sheikh Ahmad Muhammad 'Assāf, *al-Halāl wa al-Harām fī al-Islam*, Beirut, 1986, pp. 61-68.

Prophet: Arabic *Rasūl* and *Nabiyy*, Allāh's chosen man sent with revealed messages in order to teach men how to lead this worldly life, how to behave with each other, and how to worship Allāh. There have been a series of Prophets throughout history. The series started with Adam (AS) and ended with Muhammad (SA). Prophets were sent to each nation; their exact number is known only to Allāh; 25 of them are mentioned by name in the Holy Qur'ān.

Qadā': See *Qadr*.

Qadr: Divine Decree, also called, *Qadā'*, simply means that the timeless knowledge of Allāh anticipates events, and that events take place according to the exact knowledge of Allāh. His Knowledge and Power are in action at all times to keep order in this vast domain. We should have strong believe in Him and accept whatever He does (whether good or bad to us). *Qadr* is one of the articles of *Īmān*. Without believing in this article, one cannot be a *Mu'min*.

Qadyani: A follower of the doctrine of Qadyanism established by Mirza Ghulam Ahmad (1836- 1908) of Qadyan, Punjab, India, who first claimed to be the 'Promised Messiah' and then a prophet. There is a consensus of opinion among the *'Ulamā* that whoever belongs to this group is a *Kāfir* (infidel).

Qāri: Literally, reader, refers to one who recites the Holy Qur'ān correctly, according to the rules of *'Ilm al-Tajwīd*.

Qasidah: An ancient Arabic poem having, as a rule, a rigid tripartite structure.

Qirāt: A small weight, a twentieth, or twenty-fourth of a *dīnār*. *Mirqāt*, 4: 44.

Qur'ān: The last divine book revealed by Allāh to Prophet Muhammad (SA) gradually during 23 years of his life after becoming a Prophet.

Rak‘ah: A part of *Salāt* (Prayer) consisting of *qiyām* (standing), *rukū’* (bowing), and two *sajdah* (prostration).

Ramadān: The ninth month of the lunar year followed in Islam.

Ruwāt: Plural of *Rāwī* (q.v.).

Rāwī: Literally, narrator, any person who narrated a Hadīth. Every Hadīth included in a compilation is linked to the Prophet (SA) through a chain of narrators, which is mentioned along with the text.

Sā’: A small measure equivalent of approx. 2.6 kg.

Sabr: Literally, to check, to control. It implies (i) keeping the mind free from anxiety and tension (ii) refraining from making any complaint and (iii) preventing the physical organs from expressing unhappiness and sadness in any way. *Sabr* is of three types: enduring the sufferings arising in respect of obeying Allāh, enduring the sufferings in the process of refraining from what is forbidden by Allāh, and enduring the sufferings in the form of trials from Allāh. (al- Jawziyyah, op. cit., p. 353)

Sadaqah: Generally means any kind of charity which is given for the sake of Allāh. In its broad sense, the term includes any good deed accomplished for the sake of Allāh.

Sahābī: Literally, companion, means any Muslim who saw the Prophet (SA) as a Muslim and died as a Muslim.

Salāt: A definite form of worship. It is one of the five pillars of Islam. Performing *Salāt* five times a day is obligatory for every adult Muslim.

Sanad: See *Isnād*.

Sawm: A definite form of worship. It involves fasting from dawn to dusk refraining from eating, drinking and sexual affairs. *Sawm* is one of the five pillars of Islam. It is obligatory on every adult Muslim to perform fasting during the whole month of *Ramadān*.

Sa’y: To walk quickly between Safā and Marwah, two hills in the vicinity of the Holy *Ka’ba*, as a part of *Hajj* or *‘Umrah*.

Sha‘bān: The eighth month of the lunar year.

Shahādat: The status of a Shahīd (martyr), also means testimony.

Shahīd: One who has sacrificed his/her life in an effort to raise the Word of Allāh up. However, as several *Ahādith* indicate, this status is also given to other people who die under certain conditions.

Sharī'ah: The divine guidance as given in the Holy Qur'ān and *Sunnah*.

Shirk: To associate other(s) with Allāh as god. It is the gravest of all sins which will never be forgiven by Allāh.

Sunan: A collection of Hadīth which is divided in chapters according to their subjects in *Fiqh*.

...bi'ī: Literally, successor, a Muslim who saw a *Sahābi* and died as a Muslim.

...bi'īn: Plural of *Tābi'ī*.

...hārat: The state of very high degree cleanliness, both physical and mental, attained through performing *wudū'* or *tayammum* or taking a bath in the prescribed manner. *Tahārat* is required in connection with performing certain types of worship like *Salāt*, *Tawāf*, and also touching the Holy Qur'ān.

...qwā: Literally, to keep away, refers to a state of being constantly on guard against what has been forbidden by Allāh arising out of fear for Allāh.

...wāf: To move around the Holy Ka'ba in a prescribed manner with the intention of performing it as a worship or as a part of *Hajj* or *'Umrah*.

...ammum: A substitute for *wudū'* (q.v.) and obligatory bath, when water is not available or is harmful because of illness.

...mah: Literally, community or nation, refers to the whole Muslim community, irrespective of colour, race, language, or nationality. The Holy Qur'ān refers to the Muslims as the best *Ummah* raised for the benefit of all mankind (*Holy Qur'ān*, 3: 110).

...rah: A voluntary worship, also called 'minor pilgrimage', which involves a journey to Makkah *al-Mukarramah*, attired in a special type of dress called *Ihrām*, during which one

performs *Tawāf* around the Holy Ka'ba and *Sa'y* (q.v.) between Safā and Marwah. For men, *Ihrām* garments include two pieces of cloth, one wrapped round the waist and stretching down midway between knees and ankles, while the other is thrown over the shoulders.

Wahy: Divine revelation sent by Allāh to His Prophets and Messengers.

Wara': It means abstaining from anything which is harmful in the Hereafter. (Ibn al-Jawziyyah, *Tahdhīb Madārij al-Sālikīn*, pp. 289-90.).

Wudū': An act of ceremonial purification. *Wudū* is required for performing certain worships like *Salāt*, *Tawāf* and touching the Holy Qur'ān.

Zakāt: Literally, growth, purification, is a compulsory annual contribution paid by every Muslim possessing not less than a certain amount of wealth called *Nisāb*. *Zakāt* is one of the five pillars of Islam.

Zuhd: According to Abū Sulaimān Darannī, a renowned Walī (Muslim saint), *zuhd* means abstaining from anything that detracts from Allāh. The difference between *wara'* (abstinence) and *zuhd* (renunciation), according to Ibn Taimiyyah, is that the latter means abstaining from what is not of any use in the Hereafter and the former means abstaining from what is harmful in the Hereafter. (Ibn al-Jawziyyah, op. cit., pp. 289-90.)

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